

Pasquin



*Pazzia
Sapienza*

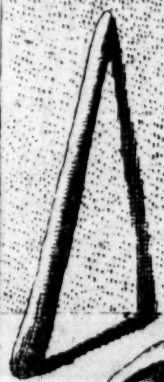
*Io dico
Altri sanuo*

*Né Dus quiden
parco*

*Non dir mai mal
Se voi rver
in Corte*

*Ne comio sto
per cantar unpoco
il vero*

*Vivere qui sancte cupitis,
discedite Romà:
Omnia cum liceant,
non licet esse bonus.*



Pasquine in a Traunce.

A Christian and learned Dialogue,

(containing wonderfull and most straunge newes,
out of Heauen, Purgatorie and Hell). Wherein
besides Christes truth plainly set foorth,
ye shall also finde a number of plea-
sant hytories, discovering all
the craftie conueyances of
Antichrist.

Wherunto are added certaine Que-

stions then put foorth by Pasquine, to haue bene
disputed in the Councell of Trent.

Turned but lately out of the Italian in-
to this tongue, by

W. P.

Scene and allowed according to the order appointed in
the Queenes Maiesties Iniunctions.

Luke. 19.

Verely I tell you, that if these should hold their
peace, the stones would cry.



Imprinted at London, by
Thomas Este.

1584.

B.G.
To the Reader.

IF he that writes a worke at first doth merit fame :
I deeme him worthy of no lesse, that doth translate the same.
For as the first (by toyle) doth vtter things vnknownen :
The second doth from forraine speach declare them in his owne.
The sequele sheweth a prooffe, of skilfull Authour plaine,
And of Translator skilfull that to write it tooke such paine.
If pleasure thou possesse, or profite thereby take :
They haue the summe of their desire, that pend it for thy sake.
But though thou seeme to want of that thou wish at first :
Read once againe with good aduise before thou iudge the worst.
Lay loue and hate aside, affection put to flight.
So shalt thou iudge as iustice wills, to shall thy doome be right.
Remember Midas eares were framed like an Asse,
Because he said that Pan in skill, Apollo farre did passe.
So if thou shalt preferre some trifle more than truth :
Thou shalt deserue (as Midas did) the Asse his eares forsooth.
For learned was the man that first the booke did frame :
And learned he I promise thee that did translate the same.
And learned is their worke, and honest too their fact,
And honest men vvill honestly allow each honest act.
But those that needes will storme, and vvot not vvell vvherefore,
Must needes haue part of that reward, which is rehearst before :
Which if thou vvill auoyd, as I vvould vvish to shunne.
Dee iudge vvith good aduised skill, and thus my tale is done.

—Ber. Gar.

To the Reader.



SUCH HATH BENE THE MISerie of these latter daies (good Reader) euery where, and yet is in some places (the more is the pitie) where iniquitie hath gotten the vpper hande, that the Truth findeth fewe friends, and can euill be heard, especially the truth of Gods holy Word, but so odious it is to mens eyes & eares, (such is the nature thereof) as any other thing els, (be it neuer so vain, wicked, or abominable) might be much sooner allowed and heard, than the truth of Religion, and the more that such wickednesse tended to deface or ouerthrowe the truth of Gods holy word, the better was the same welcome, and the more ioyously receiued & imbraced. So as the truth receiuing this open iniurie (and though not suppressed by all, yet oppressed by the most) was driuen therefore to lye close, & secretly to walke with Nichodemus by night for feare of Iewish Christians, and in caues, denues, and other vnknown places (lyke as in the time of former tyrannie) to haue her conuersation and abiding, declaring still as she might, her naturall operation to manye, and waiting in the meane season, the appointed time of her deliuerance. And if it so chaunced her to be seene or heard abroad (for the candle whelued vnder the bushell will burne a hole through, & shew it selfe) then straight way must she so be scaled, ordered, and prompted, by Pollicie who must bee her Tutour, as shee must not therefore seeme so rough as to rippe vp matters that are raked long since in the ashes, but must talke a farre off, and eyther clothe her selfe with the mystie cloudes, of darke and doubtfull speach, which fewe shall vnderstand, and must offend no man, or els must appeare altogether to be so plyant, and in such glaring garments, as best may become clawing & well pleasing talke, and nothing els, and such as shall currie all men, and cut no one.

A.ij.

For

THE PREFACE

For the which cause, the Authour heereof called *Celsus Secundus Curio* an Italian, a man surely zealous, and godlye learned, lamenting this great and malicious kinde of blinde-nesse, as a thing most daungerous both for body and soule, thought good and his bounden dutie, (to relecue thereby the mindes, and consciences of such, as not wilfully but for want of due knowledge, went groping in by-paths at noone dayes, and to confirme such other in the right path way of heauenly truth, as had tasted some little fruite of Gods holy spirite) to write therefore this little worke, which about xxxiiij. yeres since, (or therevpon) he tooke in hand and set forth, what time Paule the thirde of that name (a man of greate worldly wisdome and admiration with Christian Princes, & a religious professor of that diuelish knowledge of Necromancie) fate and occupied Caiphas (I should say) Peters chaire. And so the Authour following in some part, the politique counsell of Saint Paule the Apostle, (who saith, So that Christ be preached, any manner wayes, whether it be vnder pretence or sincerely, he reioiceth therein) hath published the same his labour vnto the world, vnder the pleasaunt name of Pasquine that auncient Romane, as a fit instrument to aduaunce Gods truth, who for his fame beeing acquainted with all Princes estates and affaires, and for his woonted mirth and straunge newes, could the better spred abroad the same, and cause it to be more ioyfully receiued and read, than if many great Potentates and Princes had commended it to the worlde, with their priueledge and authoritie. As to Pasquine, and to tell thee what hee is, shall not now bee necessarie, for I will not holde thee with so long a discourse: if thou cannot otherwise learne of him, I shall referre thee to the booke it selfe, where thou shalt finde him fully described.

But nowe mee thinketh I heare some nose wise Papist, make a verie vnnecessarie obiection: what sayeth hee, is Pasquine of Rome nowe become a Preacher, that was wont so to bee talking alwayes against our holye Father, and his Colledge of Cardinales? To whome it maye ryghte well be answered in this sort, as in that he is come from Rome hether

Phil. i.

TO THE READER.

Whether to preach, is to fulfill the saying of Christ, that no Prophet is accepted in his owne Countrey, and therefore cannot be heard (no more was Christ among his owne countrymen the Jewes) which is straunge, that Christs messenger, comming to Christs Vicar (if there be any such on earth) should be refused of audience, bringing a true message, but much more is it, that for declaring the same, (for their soule health & saluation) he should be in daunger. But to be bannished his dominion for saying as he is commaunded, passeth all lawe of God & men, yea, & [*Ius gentium* also.] And in that some wil account him such a one as will be alwaies talking at his pleasure, I wil turne such ouer to the Poet Horace, who saith, [*Ridentē dicere verum, quid vetat?*] Why should not a iester or a merie follow tel truth. And if that will not serue to stoppe their blasphemous mouthes, I will bring forth S. Paule, who saith, If he himself or an Angell preach anie otherwise, than the Gospell which hee

Luc. 4.

Gal. 1.

preached, let him be accursed, whereby hee inferreth, that the message should not bee the better welcome or heard, for the messengers sake, but the messenger for the truth & worthines of the message he bringeth (yea, if he were a Diuell) ought to be beleued. To the matter it selfe, I shall referre to thy direct iudgement (so thou spoile thy selfe in the reading thereof, of all mallice and affection) wherein thou shalt see, vnder the wittie and pleasant inuention of Pasquines going to heauen, purgatorie, and hell, the whole packe of the Popes pedlary wares, is opened and not set to sale, because men should buy thereof, but rather to the shew, & brought to the touchstone of Gods word, to be thereby tried and seene what manner of stufte it is: So as all men may see how the Romish Apothecaries haue so conserued, confected, and couloured, with the drugges, and other the fine deuises of their subtile Sophistrie, all their whole pelfe and trumperie, as meritorius Masses, fained myracles, superstitious obseruaunces, hypocriticall fastings, painted holynes, & Sodomitical chastitie, & that with their chātings, piping, gaie glistering shewes and sights, sweete smells and odours, (all deuised to feed and occupie the outward senses of man, and to stufte his head and vnderstanding with the vaine gazing, and

A.iiij.

admi-

THE PREFACE

admiration of their counterfaite Religion) so as manye that tooke themselves to be verie nice nosed , and coulde as they thought iudge coulours, were overtaken in their folly, & toke quid pro quo, and Mercurium sublimatum, for good & wholesome Sugar . And how this broode of smooth sinered shauelings haue the inuentions and dreames, of their owne idle and dioulsie braines, set vp to themselves a mortall God, that mitred Monarch of Rome, who with power and tyrannie, shoulde maintaine them in a perpetual and flourishing kingdome, and they for their part, euen from the sicliest hedge Priest, or other most simple in degree vnder them. (beeing greased with the Popes Oyle) euen to the proudest and most princely Prelate, euerie one in his kinde, to labour and applie themselves, with tongue and pen, or rather with tooth and naile (if they do not belides, vse anie other more violent weapons) to deuise, studie, search and vse all the fetches possibly how they may keepe all things vp right, and clout vp with stable straw, and such paltry, the ruynes, breaches, and decaies, of this their Chaos, or confused common wealth. Thou shalt also see, as it were by an Antithesis or comparison, the sacred Scriptures set against theyr vaine and fantasticall toies and inuentions, and the same Scriptures so aptly applied, and truly alleadged, as cannot be desired to be better or more effectuallye done, to the purpose . And betweene the serious & fruitfull allegation of the Scriptures, and the necessarie detection of their chaste life and holynesse, thou shalt finde some things (and I belecue not few in number) that though the same be no meere nor malicious inuentions, yet can they not be iudged to be fables, but rather matters of truth, because the world else hath in their seuerall places, had the tryall and experience of the same . And histories haue also in some part set them forth to the great commendation of the doers therof. But one thing (gentle Reader) thou wilt not a little meruaile at, that their spirituall weapons, wherewith they defend their Romish kingdome , (I meane theyr owne counsells, and constitutions heerein alleadged) are so brought against themselves , and so retourned home to theyr owne confusion and ouerthrow, that there remaineth now, no more spiritual defence, or resistance, but that they lay hand on the

TO THE READER.

the Temporall sword, and vse the violent arguments of fire, sword, and halter, which how much they haue done, in this realme of late daies, that verie Rome it selfe hath abhorred. I leaue to thy iudgement, for the vnborne children in the mothers wombe, and the louing dogges with their masters haue witnessed the same. Thou maist chaunce to finde this booke (beside that it is written in the Italian tongue) in the Latine also, which seemeth to haue bene done, by the author himselfe, what time he saw his labour so well to be liked & allowed, as he wrote the same in the Latine tongue also, for the better edifying and calling home of the sheep that went a straie, and the more assured confirmation of the in the truth of Gods word. Yet because this Italian coppie is the larger, wherevnto is added the voyage to Hell (which the Latine booke hath not) I haue therefore chosen, and followed the same, and tourned it into our tongue, as now thou seest.

There follow in the end therof, certaine questions put forth by Pasquine, to be disputed (but not as Paradoxes) in the coucell holden in that holy fathers daies, Paul the third, at Trent, wherein he scorneth priuely, the great and manifold abuses of the Church-men, as well of the proud Prelates, as the single soled sir Iohns, the fat bellied Monkes, and lying Fryers, their false allegations of the Scriptures, their idlenesse, their pride, their voluptuousnesse, tyrannie, hypocrisie, wuelesse, but not womanlesse chastitie, and other their endlesse and abhominable dooings, the which articles may (as it wer in a brieft) comprehend the whole discourse of the booke afore going, and shew forth the spirituall fruits that spring of that Religyon. So as to conclude, gentle Reader, you may see and finde, that there is no matter of controuersie, wherein the Papistes differ from the true Church of Christ, (and the heauenly doctrine taught before and since by the Patriarkes, Prophettes, and Apostles) as in their Purgatorie, their iustifying workes, theyr corporall presence of Christ in the Sacrament, theyr transubstantiation, adoration, and all the rest of theyr new found learning, but that the same, all and euerie of them are quite defaced, and ouerthrowen by the manifest worde of God. Thou canst therefore desire no more to the certifying
and

THE PREFACE

and confirmation of thy conscience in the truth, or otherwise to satisfie thy minde, with the detection of Poperie, and the merie and pleasaunt disposing of the matter: so as whether thy profit or pleasure shall be most, I knowe not, and therefore will not take vpon me to iudge. This shall I onely desire thee, to reade with iudgement, and laye aside all affection and mallice, (both which are partiall Iudges,) and so to walke directly through the whole worke, whereby thou maist discern betweene the truth and falsehoode, to thy edyfying and comfort, so shall I thinke my labour and trauaile thus to translate it for thee, well bestowed, and shall send thee to the booke, to heare what he sayth himselfe, from the which I thought good with no longer

Preface to with-holde thee,

Farewell.



Pasquine in a Traunce.

Marforius.



God saue you Master Pasquine my most pleasant companion. Pasquine. What Marforius? and whereabout goe you? Marforius. Thou didst so much delight me the last yeare with thy communication, that I am now come purposely to tarrie with thee a while, that thou maist once againe tell me of thy vision, whereof this other yeere thou toldest me, which pleased me so much, as it wold not grieue me to heare it a thousand times, much lesse twice. Pasquine. And I will tell thee it againe with good will, adding therevnto other things, which then I had no time, nor remembred me to tell thee: as ke on hardly, and I will fully satisfie thee. Marforius. Tell me first of all, how it is possible, that thou that art of stone shuldest get vp into heauen? Pasquine. Is it not a greater maruel, that some of these lubberly greasie Friers, Parsons, Bishops, Abbots, and other foule gozbellied fathers, should get vp thether, which are so heauie that Elephants are scarce able to carrie them? Marforius. What? these are men, but much more doe I maruell, whē I thinke what the Gods shuld haue to doe with stones. Pasquine. And I pray thee what haue the Gods to doe with Lions, Bulls, and Beares, which are perillous beasts: Beas, and flying foules too, and yet for all that, in our dayes are they carried aboute in companie of the Gods. Marforius. What, we talke of the Gods of the Christians, let vs nowe leaue Lucians fables. Pasquine. I am content that thou speake of the Gods of the Christians, dost thou not see, that they are for the most part made of stone? Marforius. I take them for no Gods. Pasquine. I know not how thou takest them: but well I wot, that y common people now a dayes taketh them so. Marforius. And who I pray thee is so foolish, as to worship Gods of stone? Pasquine. I cannot tell thee whether this be foolishnesse, or no, but as far as I see, this is of all men accompted godlinesse, and if we looke well, we shall finde by their garments and furniture, that they are

*Heauy things go downeward, and not vpward.

* the gods of stone & vwood, are the Gods of the papists & not of Christiāns.

*No small number, nor that thinke themselves no small fooles.

Pasquine in a Traunce.

The God
Terminus

Pasquines
labour &
good mea-
ning.
Flatterers
alwaies
about
Princes.
Diogenes
flies.

Stones
shall cry.
Luc. 19.

Pasquine
doubteth
of Gods
prouidēce

The high
way to E-
picures
opinion.

worshipped, & this folly hath ben alwayes in mens mindes, as we see that among those of old time, was the God Terminus, of whom a man may read so many foolish tales, that it would make him wearie. Marforius. By my truth thou saist truly, I well remember that I haue read of that God Terminus, in what estimation the people of those dayes had him, and yet for all that, me thinkes that men of our time should not worship these stones, as they did. Pasquine. Yea, but let vs a while leaue this a part, & stand thou still, and heare me. Marforius. I heare thee well, saye on. Pasquine. Thou knowest Marforius that sith I was first acquainted with the world, I haue alwayes sought with my whole studie, to bring men from euill to well doing, and most chiefly Princes and great men, who haue now a daies their cares so full of flatterers talke, and of those flies that Diogenes speaketh of, that no voyce, except it be of stone, can any more enter into them. For which cause so often and so loude haue I cried, & I haue inforced my self to enter into their cares. Marforius. But what a presumption is this of thee, that wilt do this without the Popes license? Pasquine. God defende that I should be presumptuous, but thou knowest & it hath bene alwaies necessarie to saye and set forth the truth, the which sith it lyeth (as) buried, and that there is none to declare it, it followeth of necessitie by the saying of the Gospell, that we stones must crye out. Marforius. I knewe not that till now. But I will therefore from henceforth so work that I will be no longer dumbe. But follow thou thy talk. Pasquine. And so, seeing that I cast awaye and in manner lost all my labour, I began somewhat to doubt, in what sort the things of the world wer gouerned, and I doubted of the prouidence of God, and of his iustice, seeing the affliction of the iust, and the prosperitie of the wicked, and within my selfe I sayd, what maye he be, that hath the gouernaunce of things amongst men, and I thought it shuld be some other thing, farre different from & which gouerneth & things of nature. Marforius. This is euen the right waye to become an Epicure. But what? diddest thou doubt, whether there were one onelye, that gourneeth all? Pasquine. Yea, that I doubt.

doubted. Marforius. And how came that doubt in thy brain?

Pasquine. I sawe that God in nature is a thing most orderlye beyond all meruaile, I saw all things in their times conceiue, bring forth, flourish, and giue fruite, rendering as it were last of all, thanks to Nature after this sorte, and afterwarde agayne to corrupte, and retourne to their mother and first originall. I sawe the heauen and the starres not a whit to chaunge from their wonted course, neyther rather or later to rise or goe downe. I sawe the Earth, the sea, and the other elements to be verie well deuised, and their chaunges from one to another for the generation and corruption of things, to be exceedingly well ordered, and if I did but behold the workmanship of man, yea or of a flie, or of an Empt: I was astonished at the proportionate, comely, wonderfull and vspeakable cunning of the Creator, most of all seeing all things done with so great reason, that nothing in the composition of the nature of things, coulde eyther be put too, or taken awaye without marring the whole worke: so that beinge downed in the consideration hereof, I cryed. Great art thou Lorde and meruaillous worthy to be praised, there is no ende of thy greatnesse. Afterward if I considered the lyfe of men, and their company keeping, their states and conditions, so without order and oftentimes euillye disposed, I coulde not but needes beleue, that some blinde Diuell had had the gonernance hereof, and that did Christ cause me so to thinke, who beinge King of altogether, sayeth notwithstanding that hee is not King of this worlde, saying: My kingdome is not of this worlde, and if it were of this worlde, my ministers woulde surelye fight. And in manye other places the same sayth, calling Sathanas King and Prince of this worlde, and of this darkenesse, saying: Nowe shall the prince of this worlde bee caste out. And in the Defarte, Sathan promised him all the Kingdomes of the worlde, if hee woulde fall downe and wor- shippe him. Marforius. I praye thee Pasquine enter not in to this heresie, that Christ is not Lord ouer the worlde, hast thou not read, that in the name of Iesus all knees shoulde

The be-
holding
of nature.

The earth
mother
of all
things.

The great
vvisdome
of God
informing
his crea-
tures.

Psal. 145.

Man one-
ly keepeth
not order.

Goddess
kingdome
is heauen-
ly.

Ioan. 18.

Satan

Prince of

this

wor-
world.

Ioan. 12

Math. 4.

Marc. 1.

Luc. 4.

W. y.

bow,

What the
world is
after the
Scripture
1. 10. 2. 3.
5.

*Monaste-
ries are
the world
it selfe.
See fruits
of mona-
stical life.

Saints are
demigods

Saintes in
great esti-
mation
with the
world.

Truth wil
bee Truth
howe so
euer it be
called.
Marforius
a Canon
priuer.

bow, of things in heauen, of things in earth, and things be-
der the earth? Pasquine. Thou knowest not yet, what this
word World meaneth in the Scripture. Marforius. And
what meaneth it els, but this vnmeasurable frame or en-
gine. Pasquine. Yes Marforius another thing, the scripture
calleth the world, the ambition, the couetousnesse, the lecher-
rie, and all those other things, that sauour of nothing else
but the flesh, so that the flesh, the worlde, and the diuell, are
those three saries that with their firebrands and their Ser-
pents, make an entermingling and confusion of all things.
Marforius. Why then these fat Friars, that say they forsake
the world, carrie it with them into their Monestaries. Pas-
quine. Pea out of doubt, it is not possible to see y world bet-
ter, than in the Monasteries: where a man shal see nothing
els but affections and passions of mind, with the which they
seeke to aduance themselves, or to driue the one the other
out of the doores. Marforius. Thou saist truth, but followe
on a little. Pasquine. Because I could not therefore know y
nature of this God, that seemeth to gouerne worldly things
so blunderingly, I sought to know him by his officers & ser-
uants, for that it seemeth to me, that he gouerneth all things
by meanes of certaine Demigods. Marforius. Whom cal-
lest thou Demigods? Pasquine. Those that the grosse peo-
ple call Saints. Marforius Beware I pray thee, that thou
speake nothing against the Saints but wel, for thou know-
est in how great estimation they bee with the world. Pas-
quine. God keepe mee from speaking euill of his friendes, I
goe not about to tell thee other than the truth, neither shall
I at any time bee charged, to haue spoken any thing that is
euill or wicked, except it be by such, as would call the truth
wickednesse. Marforius. Let it not seeme strange to thee, that
there be now a daies such men, as doe labour so to call it.
Pasquine For such kinde of crueltie I care not, I know that
the truth cannot be but truth. Marforius. Returne a litle
to thy purpose, for me thought thou wast framing an argu-
ment, a minori ad maius, or to be better vnderstoode, a dele-
gato ad ordinarium. Pasquine. Thou speakest like a right
Canonist. And to satisfie thy desire, I saie, that finding no
meane

meane, to clære my selfe of this doubt, with my selfe I said,
 what the diuell of holynesse, goodnesse, or equitie, finde I in
 these Saintes, that now a dayes are so worshipped of the
 worlde, and that haue taken in hande the gouernment
 of worldlie thinges: Who if they now bee, or doe, that Saints are
 which sometime they were, or that is sayde they were or not as thei
 did, I shall soone consider what is the order of this go- are na-
 uernment, if not, yet haue I cause to doubt. And forthwith med.
 it came in my minde to make a comparison of the liues of
 Saintes, & of their state, while they were liuing, with their A verye
 present state now, hoping by this meanes to see, if y^e Saintes good vva
 that liued sometime, be the selfe same, that they say raigue Saintes.
 now in heauen, and together with Christ doe gouerne all,
 or else whether those bee different, and haue there aboute
 other nature and other conditions. Marforius. And what True
 an arrogancie is this of thee: Wilt thou be a iudge ouer saints are
 Saintes: Pasquine. No no friend Marforius, let it neuer Gods
 please God, that I should be a iudge ouer his friends, who friends.
 cannot sinne anie more, neither be spotted with anie world- Who bee
 ly affection: but I would seeke onely (as I sayd) if those be true saints
 they, that gouerne so, or else if there bee other vnder they- Some bee
 name, that haue none other thing of the Saint, but the bare but Saints
 name. Marforius. What is that thou sayest: What a pre- in name,
 sumptious boldnesse shuld this be: Thinkest thou that there *the diuel
 be anie that vsurpe the names of Saints, and vnder y^e god- neuer be-
 ly name deceiue the world: Pasquine. *As though the thing commeth
 were to be doubted. Knowest thou not, that the Diuell vn- an Angel,
 der y^e forme of an Angel of light, worketh all his deceits: for but vvhē
 if he should shew himselfe plainly as he is, none would be- he mea-
 lieue him. Knowest thou not, that Superstition and Hypo- neth most
 crisie, are the Diuels Kethorike, with the which he maketh mischief.
 the world beleue, all that he listeth. Beholde the Friers, 2. Cor. 11.
 I prae thee, thinkest thou, that they would euer haue bene The Di-
 able, to make the worlde beleue so manye manifest false uels Re-
 hodes, and foolish toys, if they had not learned this art of thorike.
 the Diuell: Marforius. Why then, their coates, hoods, and Fryers the
 sundrie colours are they deuised by the diuell: Pasquine. Diuells
 Prea out of doubt: for if they were the same that they would schollers.
 The Di-
 uells de-
 uice.

Pasquine in a Traunce.

Marke
well.

All is not
gold that
glistereth.

Iohn Bro
ken shin
a vvyter
vpon the
Canon
law.
A good
vway to
finde out
the truth.

No more
like than
fire and
water.

Compari
sons odi
ous.

The praise
of the vir
gin Ma
ry.

The price
of the dog
what it
meaneth,

bee counted, what need should there be of such disguised garments: the which saie they, doe signifie that which they ought to be. This is a cleere case, that while there is shadow & signification of the thing, there is not the thing it selfe. If they were in deede, what should they neede to seeke so to appeare? Marforius. I haue heard indeed, that outwardly they be one thing, and inwardly another. Pasquine. Thou maist be sure of that, if thou beleue y^e Gospell, which saith. That ther shall come wolues to deuour vs, clad in sheeps skinnnes, because they will not be knowen: for right well thou knowest, y^e one sheepe eateth not another. Marforius. Thou tellest me Pasquine great matters, & such as I neuer heard before, and yet haue I studied many yeres the Canon lawe, and in the subtile pointes of Iohn Brokenshinne, & yet did I neuer read these things, which haue in them somewhat more, then euery man vnderstands. Tell me now how thou madest this comparison, for I remember I read in Plato, y^e it is a goodly waie to find out the truth, to separate the things y^e are like, fro those y^e are different. And I thinke this same be it, that our Logicians speak of, that contraries being laid together, are y^e better discerned. Pasquine. Thou sayst well, but to come to the point. Take thou which thou wilt, among al y^e Saints, yea, if thou wouldest take the virgin Mary, who hath the chiefest place, & then consider well after what sort she was in times past, while she liued, and in what sort shee is now, after shee became to be died: And thou shalt finde, that I doubt not without cause, whether she that is set vpon the aulcers, be y^e selfe same y^e was mother of the Lord. Marforius. Make thou Pasquine this coparison, for heerein thou hast a better iudgement then I, beside that, by vs Canonists comparisons are counted odious. Pasquine. So I will, sith it please the, but aunswere me a little, to that I will aske the, for so the matter shall bee the clearer: what dost thou thinke that the mother of the Lord was in times past? Marforius. If wee will beleue the Scriptures, shee was a virgin most chaste, most modest in behauiour, most holy, most humble, aboute all other creatures. Pasquine. And also verie well learned in holye Scripture, full of charitie towarde the
poore,

Pasquine in a Traunce.

4

looke in
Deut. 23.
Great ods
betuene
Mary
Christes
mother,
& Mary
on the
Aultar.
Greate
hurt com-
meth of
falle reli-
gion once
receyued,
lanichers
for the
most part
are christi-
ans borne
and deny-
ing that
faith, be-
coe Turks,
and are
the gard
of the
Turke.
vvhich is
to cause a
man to
confesse
by inducti-
on, that
which he
vvoulde
not, and
so ouer-
throwe
himselfe.
Christ the
example
of saincts.
Math. 5.
1. Cor. 15.
Luc. 23.
Ezech. 18.

poore, without anie iot of couetousnes, wout desire of gaine,
or riches, not deuouring y price of y dog, not esteeming beads
nor costly garments. Is it not so Marforius? Marforius. Yea
truly, but what callest thou y price of the dogge, Pasquine.
That which by vowe, for wicked requestes if they come to
passe, is giuen to her. Marforius. I vnderstand thee wel. Pas-
quine. Thou seest therefore, what she was once, nowe tel mee
what y thinkest by this, y with so much war, with so much
gold & siluer, w so many chains & brouches, & with so many
perfumes, y wo:ld doth at this day honour. Marforius. I can
not tel what to say of her. Pasquine. I marvel of thee, y thou
sayst thou canst not tel what to say of her, in so cleere a mat-
ter. Marforius. Maruel not at al therat. For this religio wher
in I haue so long time liued, hath in such sort blinded mee, y
albeit I would I cannot, nor dare not giue this iudgement.
Thou knowest what a great matter it is to be borne & bred
bp in any religion: & many times it is of greater force to bee
bred bp in it, then to be borne in it: as we see of y lanichers.
Beside y, I doubt y if I shuld say any thing against her, she
wold forthwith be reuenged vpon me. Pasquine. If y woldest
continue in thy false religion, approuing it to be good by this
meanes: y Turkes & Mores wil continue in their owne, & yet
shalt thou not be able to saie, y theirs is false. But yet for
all this thine opinion, dost thou not graunt mee y she is not
the verie same? Marforius. Thou talkest with mee after the
manner of Socrates in his disputations, vnderstanding not
the end whereabout thou goest. Pasquine. Hearken there-
fore Marforius. Of force thou must graunt me this, y al saints
ought to folloiw the eternal father, & his sonne Iesus Christ.
Marforius. This can I neuer deny. Pasquine. The father is
not desirous of reuenge as thou seest, for he maketh his son to
rise, vpon y bad & the good. Marforius. Oh what great goodnes
is y. Pasquine. Beside y, Christ died for sinners, of whom, he
should rather haue reuenged, & prayed for them y put him to
death. Moreover, thou hast his mercifull promise confirmed
with an oath, which sayth: I wil not y death of a sinner, but
rather y he repent & liue. Marforius. Oh true benignitie and
piblenes of hart. Pasquine. Thou saist wel, thou wilt graunt

me

Pasquine in a Traunce.

Math. 11. me also, that Christ commaunded those that be his, that they
 Christ commaunded his Saints to be meek and humble. The Pope commaundeth his to be cruel and seek reuenge. Should learne of him to be meek & humble of heart. Marforius It is true. Pasquine. Wherefore then art thou afrayd, that the Saints, as cruell tyrants, desirous of reuenge, wold doe thee harme? Marforius. Because I see, that in manye places they haue done straunge and cruell myracles. Pasquine. Dost thou thinke, that if they had bene alieue, they wold so haue done? Marforius. No not I, for if their histories be true, a man may see, that they were most wonderfully patient, euen vnto the death. Pasquine. How canst thou then beleue, that these Saints that I speake of, and those I spake of before, are one selfe thing? Marforius. Their myracles make me to beleue it. Pasquine. What knowest thou, that Antichrist with his monstrous myracles must put the world in confusion? Marforius. I haue heard say so: but this is yet looked for to come with the Messias of the Iewes. Pasquine. And if he were heere now, wouldest thou anie whit the better consider these myracles? Marforius. And how can I know, that he is heere now? Pasquine. By the signes that Christ hath taught vs, among the which there is one most manifest, where he saith: When you shal see the abomination of desolation standing in the holye place. Marforius. And what meaneth that? Pasquine. It meaneth, that when wee shal see in the place where God onely ought to be honoured, that other Gods are worshipped: That is the temple of Antichrist, and the abomination. For what thing can be more against Christ, then to driue Christ out of his temple, and to put other in his place, to whome it is attributed to worke myracles, and manye other notable feates? And why doo these myracles so much moue thee? Knowest thou not, that where they are rifest, there is the lesse signe of faith, and commonly those signes are foretokens of the destruction of common wealthes, and decaye of Cities. For these Gods-seeing the most high God angrie for their naughtie religion, and that he will altogether ouerthrowe this worldly common wealth, to the end, the people should not waxe wiser, and so espie their doings, they keepe them entangled with these myracles, to y^e which they

Antichrist must vwork myracles.

Dan 7.

Apoc. 15.

Math. 24.

Signes to knowv Antichrist by. *Math. 24.* Antichrists temple described

Nothinge more againste Christ the Antichrist Miracles are tokens for the vnbeleueuers.

An olde practis of the Prelates.

they run lyke sheepe for their last refuge in their troubles : And euen so was it by Baal in the olde Testament, that the more the Lord was by that kinde of worshipping honoured by the Prophets, so much the more did the myracles increase, and it was sene that Baals myracles had then greater force then the word of the Lord, so that vntill the captiuitie of Babylon, for feare and for the religion of myracles, the Iewes could not rid themselues of the worshipping of Baal, nay, they sayd sometime, that because they had left of worshipping of him, that was cause of all their miseries, as may be sene in Ieremie, where he sayth : Since we left of to do sacrifice to the Quene of heauen, we haue had scarcitie of all things. And to the end thou know it, these Gods hurt none but such as beleue in them, but to those that despise them, they can do no hurt at all, for if they could, they wold long sithens haue destroyed all Almaine, & all the towncs of the Swychers, who haue destroyed these Gods, and chaunged the prizes of them into a better vse. Marforius. With thou sayst that Antichrist raigneth now : couldst thou shew me what he is ? Pasquine . I can right well shew thee him, if thou canst and wilt abide the hearing of it. Marforius. That I can, for I am readie to die for verie lust to heare it. Pasquine. Antichrist is so called by this effect, because he is against Christ. But y name of this kingdome (with y which) as happie and fatherly, hee couereth the unhappie name of Antichrist, that he may y more safely deuoure & slay Christs sheepe, this name I saie, is called the number of man, by the Prophet in the new Testament. Marforius . I vnderstande thee now lesse then I did befoze . Pasquine . Hast thou not read in the Apocalips, of the marke, and of the name of the beast, and of the number of man ? Marforius . I haue sometime hearde men striue vpon that place, and vpon that whoze clothed in Scarlet, and dronke with the bloud of Saintes, whome they called the great whoze, and they sayd shee had in her hande a Cuppe of golde, full of abominations, & her filthie lusts, & if I remember me well, they called her also Babylon, the mother of the fornications of the earth. But because I heard not the beginning of the disputation: I

Iniquitie
shal haue
the vpper
hande.
Superstition
& Ido-
latric, are
vehement
perswasions
to the
ignorant.
Hier. 44.
Gods of
small pow-
er, that
woulde
hurt and
cannot.

Antichrist
what he is
1. Joel. 2.
& 4.

Ap 13. &
16.

Apoc. 17.

The great
whoore.

Babylon :

could

C.

Pasquine in a Traunce.

The beast
name de-
scribed.

Igno-
rance brea-
deth de-
uotion y
Papistes
say.

The doc-
trine of
Monks &
Friers.
Ioan. 3.

Simplicity
what it is

Canonists
common-
ly are not
acquain-
ted with

could not vnderstand what that whore was. Pasquine. All this that thou hast sayd belongeth to Antichrist, and to his kingdome, which things thou shalt clereely vnderstand, by that time I shall haue declared vnto thee, the name, with y which y wicked person doth nothing els, but sell himselfe to the world. But hearken to this. Marforius. I am here all readie thereto. Pasquine. The letter of his name is, P A. the number is PPAA. and the name is made by putting each of those letters amiddes his two fellowes. For as Pythagoras disciples say, the number of man is double or two fold, the which doth clereely appeare, sith there are in the name contained but two letters onely, as thou hast seene in the number. And albeit euerie of those letters is twice formed, they are not for all y any more then two figures of letters, & two sillables. Vnderstandest thou it yet or no? Marforius. I vnderstand it verie well, for this name & these letters come often in my way in y Canon law. But beware Pasquine y thou seek not to know too much, thou shouldst do better to beleue simply as I do, hauing ben so taught by a cunning Frier. Pasquine. What callest thou to beleue simplie? Marforius. This, not to labour too much in holy Scripture, & to leaue those things to the diuines. Pasquine. That is, to beleue ignorantly, & not simply, knowest thou not that place of y gospel, which sayth: Search the Scriptures: if thou beleue so Marforius, y deceiuest thy selfe souly, for this is not simplicitie, but rather a foolish & carelesse credulitie. Marforius. I wil tell thee true, I did beleue, that simplicitie & ignorance wer both one thing. Pasquine. Thou deceiuest thy selfe I say, for there is a greater difference betweene them. Simplicitie is not ignorance, but a certaine clerenesse and singlenesse of mind, whose contrarie is doubleness: if thou know therefore what it is to be of a double mind, thou shalt also vnderstand what it is to be of a single minde. Marforius. I knowe well what it is to be of a double mind, for this often times happeneth vnto me, but such manner of simplicitie as thou speakest of, I know not. Pasquine. I beleue it well, for you Canonists cannot be both subtille & simple together, but would to God that your craftinesse might be turned into simplicitie,

tie, for then should there not be among you so many deceits, wayes to entangle men in, and such deuises and delays, & there should be no manner disputing. De Iure stricto & largo, but onely that which is iust & good should raigne in you. Marforius. What is simplicitie then? Pasquine. SimPLICITIE is a vertue, & which whosoever hath, sheweth with & effects what he is, he is no hypocrite, but in euery thing & in euery act, is seene a great clerenesse and singlenesse, and he is such that in him thou maist trust any thing & thou hast, for being sincere, he doth sincerely behaue himselfe. Moreover, concerning the knowledge of things, and their experience, he will haue a sincere and sure iudgement, without any colour or disguising of hypocrisie. Marforius. If & matter be so, it must needs be that the simple man be replenished, not onely with great godnesse, but also wth great learning and iudgement, together, for these things are requisite to him that will diligently search & vnderstand the Scriptures. Pasquine. Thou sayst truth. Marforius. Then are there in these dayes many simple wthout simplicitie. Pasquine. It is true in these daies, and there is litle godlinesse amongst christen men, they were in olde time simple, those true Saints, who lacked not what to answer to the Iudges, because they beleued simply, and this beleuing simple cannot be without a very great steadfastnesse: for this simplicitie hath alwaies in companie, a certaine most firme constancie of minde, and about it a wall of brasse, and such as these be, put on no visours nor strange garments, but yet be known of euery man for that they be. But this vsal king & disguising, is neuer wthout some suspicion of deceit. And what thinkest thou this saying meaneth, Be ye simple as doves: but that ye haue that singlenesse of mind, & belongeth to a christia, & shew & saue in your countenance, in your manners, in your apparel, & in your works, as doves do, & which saue not one thing, & do another, as do the ffores, but openly shew their natural whitenesse, and mildnesse in all their life. Marforius. Is there not then one frier that is simple? Pasquine. As thou thinkest of them they are all so, but as I thinke, there is not one so. Marforius. In verie deede I did euer beleue till now, that was must

Simplicity
Canonists
subtil, but
not simple.

Who is a
simple
man.

What hee
must bee
that will
vnder-
stand the
Scriptures
Lu. 12. &
21.
Mar. 13.

Simplici-
tie and
constan-
cie are co-
panions.

Math. 10.
What is
meant by
the sim-
plicitie of
Doves.

Friers be
foxes, and
no Doves
for all

Pasquine in a Traunce.

they seme so simple. The christiā ought not to bee ignorant. *Psal. 1.* Ignorāce cause of many errors. The coulour of religion hath deceived many. *Math. 22.* *Mar. 12.* vvhy the Iewes and Turkes be come not christians *1. Cor. 1.* Meaning he should expound to hym the scripture, as they doo the lawe to other. *Adrianus* for Atrianus. Pasquine vvisheth the overthrow of the Pope and his kingdom. Pasquine euil spoke of by Car,

be simple, that is to saie, ignorant, doltish, and verie Asses. Such opinion haue they had, whome the shepish foolishnesse of our time hath nussed by, but I saie to thee, that the christian should be very well learned, and well exercised in his owne lawe: for so shall he not bee able to be moued by any maner argument, being well grouded vpon y sure stone, whereas he y shall be ignorant, shall be redie to fall into all heresies, & to all deceits: for ignorance, agreeing w al things, & lacking of iudgement, at one instant taketh hold of truth, and of falsehood, without making at anie time any distinction at all. And heereof are risen so many heresies and sects among the christians. For being ignorant, they haue ben deceived by craftie creepers, most of all vnder the coulour of religion. And therefore some following the rule of that man & some of this man, those other of another man, and not one there is y followeth the rule of Christ, the which without superstitions and falsehoods, commaundeth vnto vs, the loue of God, & of our neighbour: it is therefore no maruell, that the Iewes & Turkes become not Christians, seeing y christians diuided into so many sects, with y which also, they dare take vpon the to call theselues spirituall, being altogether carnal. Paul in y first to y Corinthians, crieth out against these sects, saying: If any of you say I hold of Paul, another, I hold of Apollo, another, I hold of Cephass, the fourth, I holde of Christ, are ye not carnall, is Christ diuided? *Marforius.* I know these errors verie well, I wil y from hence forth thou be my Gratian, & my Panormitan, but thou shuldest preach this about y streets. Pasquine. I would gladly do it, but I feare the decree of y Flemish Pope. *Marforius.* Peraduenture thou meanest Adrian. Thou canst not speake Dutch wel. Pasquine. Atrian thou must say, for so a man may see in his Epitaph. *Marforius.* Thou needest not doubt any more of him, for he is dead. Pasquine. So would God y this that now is, & all that shall come after, were with all their traine & trash y belong vnto them: but yet for all this, there want no priue watchers. I haue heard say, that Chietti hath spoken the diuell and all against me, in that theuish consistorie. *Marforius.* And why? Pasquine. Because I told him his true, proper, and naturall name,

name, y is to say, hypocrite, but let him doe and say what he will, for I set not a turd by him, sith I am made immortall & become a God, as wel as he is bespirted and become a diuell. Marforius. But now returne a little, and tell me the cause of thy going to heauen. Pasquine. It was this that I haue told thee, for y I saw these saints to be so far different from that they were sometime, I wold needs go to heauen purposely to see whether they haue ther aboute the selfe same nature. For me thought it a thing unlikely, that this Saint Mary heere belowe, that hath the painting on her face, that hath crownes full of Jewells on her head, that hath chaines about her necke, that hath rings on her fingers, that hath so costly, and so many sorts of garments vpon her, like one of those young Girles of old time, me thought it not I say, that this was all one, with that most humble mother of y Lord, and so much the more I confirmed my self in this opinion, because I saw this Ladie to be most couetous, most desirous to heape vp treasure, and most niggardly in spending it, & if she let any thing of her owne go out of her hands, she delt it most wickedly: so y I said often to my selfe, if this be the Lords mother, why hath she not compassion vpon her sonne, whom she seeth euery day in the Church where she is, goe about asking almes. Marforius. What saist thou, hath Christ neede then? Pasquine. Yea, in the poore that represent his person, for he saith. *Inasmuch as you haue done it, to one of the least of these my bretheren, yee haue done it vnto me. Yet notwithstanding, if this her sonne aske her but one dotkin, she doth not giue it him, but standeth vpon her grauitie, and looketh big, without once chaunging her countenance, nor shewing any manner signe of compassion. But when the holy Father goeth to Loretto, when those most reuerend Cardinals, when the spirituall fathers goe vnto her, she giueth to these generations all that she hath, to spende vpon whores, dogges, horses, and Ganimedes, which I should haue said first, the which things I am right well assurrd, were all farre wide (without all comparison) from that true and most pure virgin the Lords mother, the which aboute all other things hated this filthy kinde of men: beside that

Chierti, because hee called hym by his right name. The cause vwhy Pasquine went to heauen. The image of Mary compared for her gaye attire to the heathen Goddesses. A couetous and cruel mother that suffereth her sonne to beg, & shee hath so much. The poore represent Christ. Math. 23. Loretto is with the, as Walsingham was with vs, a place to which much gaine was brought, and no goodnesse carryed thence.

Pasquine in a Traunce.

The true
Saintes
the true
rich
goods
not on
the church
The trea-
sures of
papistes.
are a play
for the
Turkes.
Math 6.
The trea-
sures of
true sain-
tes layde
up in he-
auen.
Deadlye
sinne to
speake euil
of these
false
Saintes.
Conuol-
nence and
cruelly a
hindrance
to y^e truth.

I was right wel assured, that those that be the very Saints indeed, being with God, who is most rich, haue no neede of our gods, nor of our offerings, nor that they be so greedy of glory, nor take not for such goodly Churches, nor so rich altars and other ornaments, which are in danger to bee one day robbed by the Turkes, sithens such as be the great men in the world take not the same themselves. These things are rather for the satisfieng of vaine and witlesse men, then of Saints, who neuer called themselves kings nor Quenes of heauen, but the seruants and handmaids of God, and would haue their dwellings and treasures in heauen, (where ther is no danger of Turkes, for they go not by thether) which treasures are not golde and siluer, but iustice, peace and loye in the holy ghost. And perceiuing now by all these waies as foresaid, that these be no Saints, and seeing that the world would inforce me to beleue that they be Saints, and that it were deadly sinne to speake euill of them, I determined to goe to heauen to cleere me of this doubt. Marforius. I maruell that none hath sought this before thee. Pasquine. All haue left off, for a certaine foolish, and light beleefe, & because they had holy things in small estimation, being content with a false and wicked Religion, the which hetherto (I know not by what meanes) hath holden the world sore bewitched. And if there were found any one, that had begun to discerne the truth, by and by haue they had their eyes cloased, that they should see no further, nor waide deeper for knowledge therein. Marforius. Thou hast tolde me the cause of this thy voyage, tell me now how thou wentest vp, and by what waye, and then what thou sawest there aboue. For there must needs be things farre diuers from ours, and from all that we can imagine or thinke of. Pasquine. I will tell thee the whole, so that thou hearken well vnto me. Marforius. I hearken to thee, saye on. Pasquine. Seeking the way to goe to heauen, I could not finde it, albeit I hadde reade manye things of Protheus, Icarus, & Menippus, who (men say) went by thether, but they tell not by what way. Wherebyppon I determined to aske one of these Angells of it, which al day goe vp and downe, and they tolde me, that there was none other

other way but by death : that way I liked not, because life is deere to euery man, but by chance I found another way.

Marforius. And what way was that ? Pasquine. That be-
pasquines
vvaie to
heauen.

ing in a Traunce, all these things should by reuelation be

shewed vnto me. Marforius. Who taught thee that waye,

some Pigromancer. Pasquine. Hold thy peace, for this prac-

tise was deuised by holy Fathers, hast not thou reade in the

lyues of holy Fathers, that Hilarius the Abbot standing on

his feete in his Chamber, founde himselfe to bee before the

Judgement seate of God, and there aunswered, Pro & co-

tra? Marforius. I neuer read it. Pasquine. Hast thou not

also read that booke intituled : Memorare nouissima tua, &c.

Marforius. This title is in none of all my bookes, but tell me

who hath taught thee this thing. Pasquine. This other day

I was called to the Monasterie of the Charter house Fry-

ers, by a certaine Frier there, that began to vnderstand the

matter, and (as it ofte happeneth) seeking not for it, I

founde this thing. Marforius. And what matter haddest

thou to doe with that Fryer ? Pasquine. He prayed mee

that in certayne woorkes that I then hadde in hande, I

woulde somewhat nyppe the Priour of his house. Mar-

forius. What hadde hee done, that thou shouldest so nippe

him ? Pasquine. I can not almost tell thee, but hee allead-

ged certayne Sophysticall foolish tryles, which I didde not

verye well vnderstande. Marforius. Dost thou not remem-

ber them ? Pasquine. Hee complayned that his Father

Priour commended much more that part of Aristotle cal-

led posteriora, than the other called priora, and that being

in this preposterous opinion, he neuer vsed demonstrations,

but onely induction. Marforius. What meant hee by that

fondenesse ? Pasquine. I knowe not why hee lefte the de-

monstrations, except it were, because they are taken from

the principles of Nature. Marforius. I vnderstand what

thou meanest, followe on. Pasquine. While I was with

this Frier, I hearde in the Cloyster a great busteling, for

thou knowest well, that they make their Cells one hard by

another, like Waspes and Hornets.

Hilarius
an aduo-
cate at y
generall
iudgemēt

Pasquine
founde
which he
soughte
not then
for.

The olde
Frier mea-
neth some
mystere
thereby.

A buste-
ling a-
mong the
Friers in y
Cloyster.

Mar-

Pasquine in a Traunce.

The true
Saintes
seek nei-
ther
goods
nor gori-
ous chur-
ches.
The trea-
sures of
papilles
are a pray
for the
Turkes.
Math. 6.
The trea-
sures of
true sain-
tes layde
vp in he-
uen.
Deadlye
sinne to
speake euil
of these
falie
Saintes.
Conuol-
neste and
cruelly a
hinderance
to y^e truth

I was right wel assured, that those that be the very Saints indeed, being with God, who is most rich, haue no neede of our goods, nor of our offerings, nor that they be so greedy of glory, nor seeke not for such goodly Churches, nor so rich altars and other ornaments, which are in danger to be one day robbed by the Turkes, sithens such as be the great men in the world take not the same themselves. These things are rather for the satisfieng of vaine and witlesse men, then of Saints, who neuer called themselves kings nor Dukes of heauen, but the seruants and handmaids of God, and would haue their dwellings and treasures in heauen, (where there is no danger of Turkes, for they go not by thether) which treasures are not golde and silver, but iustice, peace and love in the holy ghost. And perceiuing now by all these waies as foresaid, that these be no Saints, and seeing that the world would inforce me to beleue that they be Saints, and that it were deadly sinne to speake euil of them, I determined to goe to heauen to cleere me of this doubt. Marforius. I maruell that none hath sought this before thee. Pasquine. All haue left off, for a certaine foolish, and light beleefe, & because they had holy things in small estimation, being content with a falie and wicked Religion, the which hetherfo (I know not by what meanes) hath holden the world sore bewitched. And if there were found any one, that had begun to discern the truth, by and by haue they had their eyes closed, that they should see no further, nor wade deeper for knowledge therein. Marforius. Thou hast tolde me the cause of this thy voyage, tell me now how thou wentest vp, and by what waye, and then what thou sawest there above. For there must needs be things farre diuers from ours, and from all that we can imagine or thinke of. Pasquine. I will tell thee the whole, so that thou hearken well vnto me. Marforius. I hearken to thee, saye on. Pasquine. Seeking the way to goe to heauen, I could not finde it, albeit I hadde reade manye things of Protheus, Icarus, & Menippus, who (men say) went by thether, but they tell not by what way. Wherevppon I determined to aske one of these Angells of it, which al day goe vp and downe, and they tolde me, that there was none other

other way but by death : that way I liked not, because lyfe
 is deere to euery man, but by chance I found another way.
 Marforius. And what way was that ? Pasquine. That bee-
 ing in a Traunce, all these things should by reuelation be
 shewed vnto me. Marforius. Who taught thee that waye,
 some Pigromancer. Pasquine. Hold thy peace, for this prac-
 tise was deuised by holy Fathers, hast thou reade in the
 lyues of holy Fathers, that Hilarius the Abbot standing on
 his feeke in his Chamber, founde himselfe to bee before the
 Iudgement seate of God, and there aunswered, Pro & cō-
 tra? Marforius. I neuer read it. Pasquine. Hast thou not
 also read that booke intituled : Memorare nouissima tua, &c.
 Marforius. This title is in none of all my bookes, but tell me
 who hath taught thee this thing. Pasquine. This other day
 I was called to the Monasterie of the Charter house Fry-
 ers, by a certaine Frier there, that began to vnderstand the
 matter, and (as it ofte happeneth) seeking not for it, I
 founde this thing. Marforius. And what matter haddest
 thou to doe with that Fryer ? Pasquine. He prayed mee
 that in certayne woorkes that I then hadde in hande, I
 woulde somewhat nyppe the Priour of his house. Mar-
 forius. What hadde hee done, that thou shouldest so nippe
 him ? Pasquine. I can not almost tell thee, but hee allead-
 ged certayne Sophysticall foolish tryfles, which I didde not
 verry well vnderstande. Marforius. Dost thou not remem-
 ber them ? Pasquine. Hee complayned that his Father
 Priour commended much more that part of Aristotle cal-
 led posteriora, than the other called priora, and that beeing
 in this preposterous opinion, he neuer vled demonstrations,
 but onely induction. Marforius. What meant hee by that
 fondenesse ? Pasquine. I knowe not why hee lefte the de-
 monstrations, except it were, because they are taken from
 the principles of Nature. Marforius. I vnderstand what
 thou meanest, followe on. Pasquine. While I was with
 this Frier, I hearde in the Cloyster a great busteling, for
 thou knowest well, that they make their Cells one hard by
 another, lyke Waspes and Honyets.

Pasquines
 vwaye to
 heauen.

Hilarius
 an aduo-
 cate at
 generall
 iudgemēt

Pasquine
 founde
 which he
 soughte
 not then
 for.

The olde
 Frier mea-
 neth some
 mystere
 thereby.

A buste-
 ling a-
 mong the
 Friars in
 Cloyster.

Mar-

Pasquine in a Traunce.

Friers together by
the eares.

How Pas-
quine lear-
ned the
practise of
these visi-
ons.

The Can-
ons of
the Apo-
stles far dif-
ferent from
the Popes
Canons.
The be-
ginning
of the
voyage.

Marforius. What dost thou tell me? I thought these
Friers had bene of the kinde of the Frogges of Seriphia,
because they make a conscience to salute any that commeth
in to them, so much (men say) they esteeme silence, but thou
saist they brawled: Pasquine. They did not only brawle, but
were together by the eares, & if I had not come, they would
haue layd hands on their stauces. Marforius. Wherevpon
brawled they? Pasquine. They disputed of these Traunces,
and of their vaine visions, and of the manner how they saw
them. Marforius. Did they strue vpon a thing that they ac-
compt so certaine? Pasquine. Yea, for when a certain young
Frier sayd, that these were the dreames of olde sicke men,
and that they haue in them no manner of truth, and that he
himselke had bene already thre yeares in the Monasterie, &
there neuer happened any such thing to him: an other olde
Frier tolde him that he neuer coulde skill of that practise,
and the young Frier laughing at that, because he called spe-
culation, practise, the other excused himselke saying, that hee
called not the vision practise, but the preparation, and the
things that goe before the vision: the young Frier then be-
ing desirous to heare thereof, began to demand of this prac-
tise. Then began I also to hearken, to the end I might also
learne this pretie conceit, and so I vnderstood all the meane,
how a man should prepare himselke to these visions. Mar-
forius. Is it lawfull to know so great a practise: may it bee
done without the bloud of a blacke sheepe? Pasquine. It
ought not to be opened, yet will I tell it thee, y thou mayst
do the same, if by chaunce studying a litle better, thou shul-
dest peraduenture maruell how it commeth to passe, that the
Cannons of the Apostles, that are so godly, are so farre dif-
ferent from the Cannons of the Romish Bishops that came
long afterward, and that are so wicked. And for all this a
man must beleue, that they are all in one selfe heauen. Mar-
forius. This is good to be noted, and therefore I pray thee tell
me the whole storie, poynt by poynt. Pasquine. He woulde
that first of all, the Frier shuld keepe a most abstinent fast
eight daies together. Marforius. This is but a leane begin-
ning, chiefly for Friers, that are so well prouided for y kit-
chin,

chin, and I heare saye that these pale faced sather Friers,
 will eate like Cormerants. Pasquine Then that he should The vway
 be confessed. Marforius. That is a very deuout thing. Pas- to clymbe
 quine. Then that he should not meddle with anye flesh of vp to the
 male or feniale kinde. Marforius. What is this? why then Popes hea
 do these mayden Friers that make this vowe of chastitie, uen.
 vse such matters? Pasquine. And many of them vse the mat- A priuy
 ter worse, who knoweth not y? but why dost thou put me nip.
 out of my tale. Marforius. Proceede therfore. Pasquine. Then
 must he heare seauen Masses of the holy ghost: and being
 thus prepared, at midnight on the Friday, when the Moone Monkish
 is in the last degree of Cancer, he must lay himselfe downe astrology.
 vppon a Matte, vppon which, some other Frier (that hath
 bene in a Traunce) hath slept before. Marforius. This they
 accompt as true as the Oracle of Appollo. Pasquine. Just
 euen so. Then must he haue on his heade an other Friers
 hode that hath bene before in the like Traunce, and a stoale
 about his necke, folded vpon his breast in forme of a Crosse,
 & Saint Iohns Gospell IN. PRINCIPIO ERAT
 VERBVM. hanging at his necke, written in redde let-
 ters, and he must perfume the place with holy perfume, and
 keepe there by him a Lampe burning with holy oyle: that
 done, he must draw a circle about the Mat, of red earth and
 white, and the circle must be double, leauing a litle space be-
 twene the outter line and the inner line of the Circle,
 and betwene these two lynes must be written these
 words. † Pater † Filius † Spiritus Sanctus † Nox visionis A Coniu-
 † Nox reuelationis † Nox veritatis. And thus being pre- ration.
 pared, after he hath sayde a certaine charme, he falleth on
 sleepe. Marforius. What charme is that? Pasquine. A charme
 that coniureth all spirites, that are appointed for reuelati-
 ons, and must be thereat, to declare the truth. Marforius. By
 what names calleth he them? Pasquine. By Hebrew names,
 for they saye these kinde of spirites vnderstande none other Ignorant
 tongue. Marforius. These spirites therefore are verie igno- spirites y
 rant. Pasquine. I know not what they be, it sufficed me y I vnderstād
 knew that they are good for this purpose. Marforius. And hast but one
 thou also Pasquine learned this practise? Pasquine. And why tongue.
 not?

Pasquine in a Traunce.

Meaning
that a man
might
haue
made a
ieast on
Pasquine.

The An-
gell for
lost mony
The Saint
for these
stolne
goodes.

The Saint
for loue
matters.

not: I haue bled it, and haue tryed the whole matter. Marforius. He that had seene thee in that attire, might well haue made a Pasquine vpon Pasquine. Pasquine. Peace Marforius, thou makest a iesting thou knowest not whereat, when thou shalt haue heard y^e whole case, thou wilt be of another minde, and to see such manner things, thou wouldest desire not onely to be hooded, but also to be of the third order of S. Frances, & also of y^e straitest order of all called y^e Scapuchines. Marforius. Tel me I pray thee, before I forget it, if these Friers haue so many visions, what meaneth it that they are drowned in so many superstitions & falsehoods: What is the cause y^e they vnderstand not true godlines? Pasquine. Because they desire not to haue the truth of sacred things to be opened vnto them, but other trifling toys, y^e are rather contrary to godlines: & here in they offend, y^e they bind good spirits to do vile seruices. Marforius. I pray thee tell mee some one of these trifling toys. Pasquine. Some one desireth y^e he be shewed vnto him, y^e hath stolne his mony: for this purpose is appointed y^e Angell Colamiachel, who sheweth himself in the forme of him that hath stolne it: albeit they say that S. Anthony of Padoa hath begun to take charge himself of these things, whereof his Friers receiue great gaine. Marforius. Oh cursed sort of rascalls, that dare be so bold to constrain a good Angel, to take vpon him the shape of a thiefe. Pasquine. Beside that, they desire to know whether the wise loue her hus band, or the swete hart her louer, or the Ganimedes hys holy father. To all which things there is no Angell appointed, but S. Helene mother of Constantine, who if the loue be like and equall, sheweth her selfe with certayne faire Damselfs, and at a table plenteously furnished, eateth with y^e Fri-er that is fasting: but if the loue be fained, & naught worth, she seareth the Fri-er with weapons, with fires, and with changing her selfe into diuers shapes, as into a wild Beare, into a Lion, into an Asse, who euill fauouredly crying, seemeth to say, that this loue is not to be trusted vnto. Marforius. O poore Saint Helen, is this thy reward for finding the Crosse, that thou shuld be driuen to search for the loues, and for such foolish toys of men: Those examples be nowe suffi-

cient

clent for me, I vnderstand the euill vse of things. Tell mee
 now the rest of our first talke. Pasquine. With a good will.
 Having therfore marked all these things well, I settled my
 self to doe all that heerevnto was needfull. Heere neere vnto y
 Coliseo is in the olde ruines a certaine hole vnder ground,
 which I thinke no man els knoweth of, faire wrought with
 printed figures of earth, cast in moldes, & with marvellous
 trim printings y yet remaine: thether I resorted, & brought
 with me my Pat, the Wood, the holy Dyle, y Stoale, y Bole
 Armoniack, the perfume of Storax Benjamin: & setting my
 things in order, and after the coniuration once read, I layd
 me downe to sleepe, & forthwith was I drowned in a most
 sound sleep, like vnto that which they haue, which be troube-
 led with the Lethargi. Then me thought the heauen & earth
 came together, and that every thing returned to y olde Cha-
 os, & so I lost my memory, that me thought I was no more
 that Pasquine that I was wont to be, me thought y I had
 dronke the iuyce of Poppy. While my braines went thus
 whirling about, I saw come flying from far of a great fire,
 soze flaming and sparkling. It was of the fashion of the ma-
 nifold impressions of fire, wherof Aristotle speaketh in his
 Meteora, but the stirring of it was like the rockets & squibs,
 and whirling wilde fires of Castell Angelo, what time they
 celebrate the dismall daye of the Popes creation. After it
 was come neere me, it shedde it selfe all about me, stretching
 out his beames in such sorte as the Sunne is paynted, a-
 middes the which, there was a man in a white garment,
 who demaunded of me what I would haue? I being thus
 moued, partly for the straungenesse of the thing, and partly
 for feare, coming after ward by little & little to my selfe, thus
 with much a doo I aunswered, who art thou Lord? he sayd
 that he was Hierusatanael, appoynted for true and holy visi-
 ons: and if I would haue any thing that I should aske him.
 Then did I in the best manner I coulde, shewe vnto him
 the occasion of this my comming vnto him, demaunding of
 him pardon for my presumption, for that I a mortall man,
 was so bolde to commaunde one that is immortall: as-
 firming further, that it shoulde doe much good to the
 world.

Pasquine
 goeth a-
 bout his
 businesse.
 Coliseo.

Pasquine
 falleth in-
 to a traunce

The be-
 gining of
 the Popes
 Apocalips
 The dis-
 cription
 of Pas-
 quines
 guide.

The An-
 gell for
 true and
 holy visi-
 ons.
 Pasquines
 request to
 the Angel

Pasquine in a Traunce.

wo:ld, if Pasquine who is counted a narrow searcher out of things, might enter to see heauen. By talk pleased him wel, and herupon I began to take a little heart of grace, and the more, for y he forthwith shewed himselfe to me with a countenance altogether pleasant, he asked me into which heauen I would go, affirming that there were two heauens, into one of the which Christ ascended, when he departed from the world, fro y which he shall also descend, accompanied wyth his Angels to iudge y world. The other was sithens buylded by the hands of Popes and mortall men, who had small skill in building. When I hard y, I was exceeding glad, seeing I had found the meane to be out of doubt of the truth. And I prayed the Angell if it were possible, that hee woulde cause me to see them both, & he promised me I should. Then did the flame that compassed me about, turne it selfe into the fashion of a Charet, like vnto that which did cary away Helias, vpon y which the Angell sate down, & then made me sit down beside him. As we were mounted, the charet caried vs away through the aire, vnto the spere of the Element of y fire, there chaunging our charet, we followed our voyage, & drawing alredie nere to the spere of the Moone, the Angell said he would passe no higher, & turned the raines towarde the South, going much further from y Sun. I said vnto him whether go we Lord: he answered me, to the Popes heauen, which is on this side, for y Lords heauen is toward y south-east, which is the highest parte of the heauen, as this is the lowest, and this standeth right ouer against the other, as the Antipodes are vnto your Citie, so that they be directly contrarie. And thus talking, I sawe a farre off, a citie so great, that it seemed that Venice, Constantinople, Rome, Cairo, & Paris, had bene all ioyned together, the forme thereof was as it had bene a Paze. And the same so mounting by lyke a winding snail, made new deuissions, new market places, & new streetes, and in the top it had a great Castle, so that standing without the Citie, it was sene euery whit within, and all the streetes of it might be easely counted: but there could not one body be sene in it, and that was, because all the streetes, and all the Market places were inuironed with

Two hea
uens.

Mark. 16.

Math. 16.

Pasquine
goeth to
heauen in
a fiery
Charet.

The situ-
ation of
both the
heauens.

The lords
heauen &
the Popes
dyrect con-
trary.

The des-
cription
of the
Popes hea-
uen.

There be
many
within y
Popes hea

with high walles that stopped the sight, but the walks of the Citie were full of Towers, and euerie tower had his gate, made with such wonderfull craft, that ther is no maze in all the world that may be compared vnto them. I saue goe in and out throught these gates many spirits, who onely canne I kill what subtill deuises the same be y are in them. Marforius. Thou paintest me out rather a douecote, then a heauen friend Pasquine, but what businesse haue those spiritess to doe? Pasquine. When they went in, they went laden, some with supplications, some with Rosaries, some with Beads, some with ware, some with Dyle, some with Incense, some with Gold, some with Siluer, some with chaines, some with precious stones, but when they came out, they came laden, some with peace, some with warres, some with raine, some with haile, some with windes, and such other like thinges, desired to be had, or not to be had by foolish men. Marforius. Did they neuer bring forth no money? Pasquine. No, that I saue. Marforius. Oh couetous heauen. But I thought y this heauen had had but one gate onely, and that Peter had kept it. Pasquine. Because thou maist the better vnderstand the matter, besides the gates of the towers, made in such forme as thou hast heard, there was another great one, throught the which the men onely entered, the which is botcherly made, & in the same is grauen the false donation of Constantine, and those first signes of victorie of the Popes, and how by little and little, they haue brought kings and Emperours to bee vnder them, and haue used them to kisse their fete. Among other things, I saue a Pope set his fote one an Emperours throat. There were also many other things, the which I vnderstood not verie well. As we were now come to this gate, after we had a while beheld the caruings thereof: the Angell knocked, by & by an olde hoarse Carle asked who we were, the Angell answered, that ther was a citizen of Rome that desired to see those holy places, the olde man would needes knowe his name, and when he had heard the name of Pasquine, with a churlish countenaunce hee sayde, art thou hee, that doth so great hurt vnto this our kingdome wyth thy writings, pulling men backe from our religion, and from

uen but
none can,
be seene
vwithout

choppig
& chaug-
ing in the
Popes hea-
uen.
The coue-
tousnesse
of y Popes
heauen.

The false
donation
of Con-
stantine.

Pasquine in a Traunce.

Pasquines
iudgemēt
of the
Popes hea
uen.

Luther &
Zwīglius
diggēd a
Mynē to
ouer-
throw y
Popes hea
uen.

Esay. 40.

Esay 30.

Math. 11.

Pasquine
examined
of his be-
liefe.

offering vnto vs: Get thee packing, for here within wil we haue no such railers nor scoffers, and so saying shutte vpon vs a little peece of a windowe that was in the gate, then laughed I at it, saying with my selfe, here must needes bee win many thinges to be laughed at, & to be scorned: sith they will haue none to enter in that may marke them. Yet was I sorrie that I could not see them, and I asked of y^e Angell what was to be done, doubting I had lost both my time and my labour. The Angell stode a while studying with hym selfe, and then said that he knew a certain mine, knowen to verie few, which Luther and Zwinglius, had made to ouerthrow this heauen, which mine was after ward made bigger by many other. Marforius. Wh that Angell was an honest fellow. Pasquine. Yea truly, and (for as much as I saue) he was no great friend to this heauen, he went therefore to the Myne, the which had y^e mouth thereof verie little & straight, and couered with thornes and boughs, in such sort, as no man would thinke that there is any such thing as there is indeed. He entered in, and there came against vs a Pioner, clothed after the Dutch fashion, that had vpon the sleeves of his garment these letters, V.D.M.I.AE. that is to say, Verbum domini manet in æternum, which in our tongue as thou knowest, is as much to say, as y^e word of y^e lord endureth for euer. And there hard by were two little banners, in one of y^e which was writte in letters of gold. IN QUIETNES AND CONFIDENCE SHALL BEE YOVR STRENGTH. And in the other. COME VNTO ME ALL YE THAT LABOR AND ARE LADEN AND I WIL REFRESH YOV. This man asked vs who we wer, I told him I was P. Pasquine the Romane, my Christen name pleased him better then my surname. The said he, y^e this way entereth no man, that maketh not the same confession of faith that he himselte confessed, and his fellowes also. Then I asked him what confession I must make, he demaunded of me which of these two things I beleued, whether Christ were the head of the Church or the chiefe Bishop. Whereat I laughed and said, both, he meruailed much at such a manner of answer, & said, how

how can that be: hath the Church then two heades, like the Eagle in the Emperours armes: I iested with him & sayd, if thou graunt me y^e Christ is the chiefe Bishop, thou must needs graunt that the head of the Church is Christ, and the chiefe Bishop of the same, but if thou wouldest that I shuld haue answered thee otherwise, thou shuldest haue asked me whether I beleued that Christ is the head of the Church, or the Pope: he then perceiuing my iesting, sayd to me, it cannot be denied, but that thou art the same pleasant Pasquine that I haue heard so many times commended, but tell me in good sadnesse, what thou confessest vpon this matter: speaking then in good earnest, I confessed that I beleued y^e Christ onely and solely is the head of the Church, and that to haue so many heads and so many bodies, is a thing meete for Cerberus, Briarius, and the diuell, and such like, and not for heavenly bodies: forasmuch as the Church hath onely one head, one onely spouse Iesus Christ, and that all other are members of the Church. He hearing this, made so much of me, y^e he constrained me exceedingly to loue him, and most of all, when I heard him cal me brother in Christ. Then led he me into a place like a Doxter, into the which, the further I entered, the more the same became larger and larger, & it was a great building, and all the walles thereof were vndermined so beneath, that all the whole worke might easily haue ben ouerthrowen. Marforius. Who dwelled there? Pasquine. In y^e first entering in, we heard a wonderfull noise of sheep, kine, goats, asses, harts, and such like beasts, and entering in further, we sawe them in such number as cannot be tolde, but among them was there not one Wolfe, Lyon, Beare, nor other like. Marforius. What is y^e I heare thee say: wherefore wer these beasts ther? Pasquine. Because they had eaten hearbs in y^e Lent, & other euill things, & neuer had eaten any flesh. Marforius. Why were there no wolues nor lyons ther? Pasquine. For tino causes, the one for that they had eaten flesh on Friday and Saterdays and in the Lent, the other, because in their places were the Fryers, who dwelled ther euen harde by. Marforius. What are not the Fryers aware of that daungerous building, they were wont to be in

Hebr. 6.

Ephe. 5.

The confession of Pasquine.

Ephe. 5.

1. Cor. 3.

Psal. 45.

The inhabitants of the Popes heauen.

all

Pasquine in a Traunce.

Friers
crafty hi-
pocrites.
Luc. 1.

Pioners y
labour to
ouer-
throw y
Popes hea-
uen.

This hea-
uen is in
great dan-
ger of
fallinge.

The stuffe
whereof
the foun-
dation of
the Popes
heauen is
made.

The foure
walls that

all things vengeable subtile and craftie . Pasquine. Euen so they bee, but now they song merily y saying of the Psalmes. That we should bee saued from our enemies and from the hands of all that hate vs. Marforius . Didst thou know none of those Pioners. Pasquine. I saue many iolly fellows, & a great part of them spake Dutch, yet were there very many Italians and French men . Of those that I knew, one was Frederike Duke of Saxon, who seeing the Gospell come abroad, set open his gates vnto it, there was Zwinglius, Oecolampadius, Luther, Odoricus Cogellus , Fabritius , Capito, Lambert, Iacobus Faber, Ierome Galateus, a Venetian, that for the Gospell sake , was pined in a most cruell prison tenne yeeres long, and a Spaniard called Iohn Valdesse, being one of Cæsars knights, now became Christs knight, and manye other, al which with much strength were digging away the foundation. Marforius. This heauen then standeth in great daunger of falling. Pasquine . I thinke surely that it will shortly come to naught, because it hath the foundations of it verie weak, and made with little skill for so great a building. Marforius . Diddst thou see I pray thee of what stuffe those foundations were made . Pasquine . What , I saue inough of it, for those that digged shewed me of it for a miracle, wondering how it shuld be possible that so great a citie should stand so long vpright. Marforius. Tell me I pray thee a little, what stuffe was it, whereof the foundations were made? Pasquine. There wer hoods, beads, stuttilsh and filthie garniments, knotted cords for girdles, shauen crownes, Punnes vales, & a thousand sundrie sorts of garmentes, as many of shoes, as many of caps, a thousand sundrie colours: there were also, rotten fish, all sortes of hearbs, all kindes of graines for potage, Bishops myters, triple crownes, hats red & greene, pardons, candles, diuers booke, & such other things, all which were tempered together with a soft kind of stone, and with lime, and this was the base or foot of al their foundations, the which because it shoulde not come out belowe, for that it is a verie soft kind of stuffe, was therefore holden vp with foure rankes or walles, the first of which walles was called Superstition, the second Pride, the third

Igno-

Ignorance, the fourth Hypocrisie, and betwene the one and the other of these walls, was it full of that stufte, wherof the foundations are. It is not therefore to be doubted, but that this building must needs come to ruine, for there is a wonderfull disconuenience betwene the sleightnesse of the stufte wherewith it is builded, & the greatnes of the waight of the whole building: and besides that, because there raigneth an exceeding couetousnesse among them, & they bestow no more money in building: but all heape together great summes of money, like such as are sone readie to forsake their owne Countrie, and to goe dwell else where. To returne now vnto my first purpose, sith thou hast now vnderstode the whole matter concerning the Pines, and of the buildings of this place. This Pioner lead mee to a certaine caue, through the which a man might beholde all the Citie, and it was so crowded, that it would not make anie man suspect, that matter which before I tolde thee. Being come thether, I beganne to saie to my selfe, what if the olde Carle espie that thou art entered in at this caue, sith hee would not let thee come in at his gate, how wilt thou then doe? and thinking thus, I bit my nailes, the Angell perceiued it, and after he had both demanded and vnderstood the cause of my standing so in a studie, he bid me that I should be of good chere, affirming, that hære men must be past shame, as Courtiers are, who runne without shame to the Table, and without anie reuerence: euen so must he doe, that will goe and beholde these places. His counsell liked me, and so taking courage, I came out of the caue. Marforius. I am glad thou foundst so commodious an entering, but tell me, are they all Saintes that be there? Pasquine. In name they are all Saints that be there, but by their looke & by their manners, they be verie vnlike Saints. Marforius. What is the cause? Pasquine. I know not, but by that the Angell told me, they are diuels in forme of Saints, & vnder this couerture deceiue the world. And if we wil consider well & place, it seemed rather to be a Market, or a court, then a heauen: for there were diuers broade places, where Fayres and Partes were kept, as a man maye see in this towne in Milaine, in Venice, and in great cities. Marforius.

C.

Paint

vp the
Popes
kingdome

The
Popes
Marchants
are afraid
of a fall.

Courtiers.
reproued
of vn-
shamefast-
nesse.

Diuels in
forme of
Saints.

Pasquine in a Traunce.

The order of
Monkes
and Er-
mites.

Friers
names &
Surnāes.

Saint
Fraunces
become a
fisher.

A pleasāt
story.

Bentiuoli
sometime
Lords of
Bononie.

Paint me out I praie thee, the Citie and the occupations of those that dwel in it. Pasquine. Being now entered through the Wyndes, we found that in the first stræte dwelled Monks and Hermits, as in the lowest part of the Citie. Marforius. Oh thou must needes haue seene there many worshipfull fathers. Pasquine. Thou maist be sure of that. Ther were al þ Manducantes oʒ Mendicantes, þ Augustians oʒ Augustinians, Carnalitanes oʒ Carmelitanes, Demonicanes oʒ Dominicanes, oʒ Fraudiscanes oʒ Franciscans, & the Cerui, oʒ Serui, the Benibibenes oʒ Benedictines, Caprusianes oʒ Cartusianes, & an infinite sort of such. Marforius. But didst þ see S. Fraunces? Pasquine. I sawe him not, one told me that he was gone to fish for soules out of Purgatorie, angling for them with his girdle of cōrd, and another tolde me that he was called to the counsell, where there was talking of a monestarie that was erecting in the honour of him. Marforius. Who made him þ monestarie? Pasquine. A certaine Gentlewoman of Pulia, who hauing her hus band in great hatred, went and made her selfe of the third rule of S. Fraunces, that she might be the more at large from her hus band: and by þ order of the same rule, she tooke for her sonne by adoption a certain young lustie fryer, who handled her in such sort, as both her heart failed her, and her purse thronke, when the monestarge was halfe way onward. Marforius. The selfe same thing happened when I studied at Bononie, that a sonne adopted in this sort, consumed all his mothers substance. Pasquine. Was he not punished therefore by iustice? Marforius. I cannot tell thee, but this I knowe well, þ the Gentlewoman caused him to appeare before the Bentiuoli, who were the Lords of Bononie, there was good laughing at it, but what afterwarde came to passe, I know not. Pasquine. Oh that a man might with honestie, tell that which those Puns do, I could then tell many gay things, but it is not possible honestly to speak of that which they so vnonestly do. Marforius. I shall be very glad to heare it at some other time. But now let vs speak of this matter, sawest thou Saint Dominicke, Saint Bernard, Saint Thomas of Aquine, Saint Bennet, Saint Albert the great? Pasquine. I sawe some of them and some not.

not. I saue Saint Dominike was in his shoppe, working at Turners craft, and made new Beades for our Ladie. Saint Bernard (as far as I understood) was verie busie about his hills & his vallics, for when I asked for him, one said he was in cleere valley, another sayd in the golden valley, other said he was gone to his hill, and other, that he was climbe vp to the rocke, to haue some of our Ladies milke. Marforius. What doest thou tell me? hath he so many businesses? Pasquine. So it was tolde me, but that which kept him most occupied, was that he doubted sore, least the Swychers, being now become Gospellers, would let lose the diuell that he tied vp, who would after ward goe and all to beshite all his valleys. Marforius. By my faith it is much to be doubted. Pasquine. I saue after ward Saint Bennet, who cursed his Friars, for that if they could not liue chastly, they wrought not closely. Marforius. Sawest thou in that place Aurelius Augustine? who (men say) did in his Sermons institute Hermites and Monkes, and that for this cause his Monkes are called Eremitanes. Pasquine. They lie falsely, those Asses say that those Sermons be Saint Augustines, which curie one that is learned confesseth, that they be rather of some ignorant dolts making, and those Eremitanes also lie falsly, in that they say they be his Friars. For Augustine (more then many other) liued in the fellowship of men, and was full of true faith, true holinesse, and true doctrine. And God graunt that those that say they be his Disciples, would follow him herein, then would they not care for these vanities of titles. Marforius. Sawest thou Hierome of Stridonia, who (men say) liued in the wilderness of Syria? Pasquine. This Hierome indeede was a Monke, that is to saie, one that of his owne free choice liued solitarily a certaine time, and not for any bow sake, as these Cloysterers do, he was bound to the bow onely of christian religion, and to none other. None of them must therefore seeke to defende his sect with the authoritie of this holy man, who was a most bitter enimie to all sects, and ambition. Marforius. I perceiue that thou sayest true, for that I haue seene in Can. 12. quest. 1. Cap. Necess. that Monasteries in olde tyme were nothing else

Saint Dominicke keperh a Turners shoppe. Saint Bernard busie about his hills and valleyes. Amonge the Swychers is a mountaine called by his name, whereas fooles prate, Saint Bernard tied the diuel. Saint Bennet. Si non caste tamen caute. Aurelius Augustin.

Saint Hierome. Saint Hierome a monke by vvil & not by vowe.

Pasquine in a Traunce.

what monasteries
Were in
the olde
time.

Amadio
first a
Duke, then
a Pope, &
last a
Puppy.

The story
of an holy
Ermite of
Lucca.

but colledges for learning, & schooles for to bring up youth, albeit that sith that time, superstition & couetousnesse hath corrupted all things, and brought libertie into bondage and prison. But thou hast not yet made me aunswere whether thou sawest them or no. Pasquine. I sawe them not. Marforius. Sawest thou then Amadio, Duke of Sauoy? Pasquine. What he that liuing an Hermites lyfe in Sauoy hard by the Lake of Geneua, stood gazing on the Snow? Marforius. Of him I aske. Pasquine. I heard y he was banished, I knowe not wheter, because he suffered himselfe to be made Pope, and did not obey Eugenius the fourth, & so was he put both from his Popedom and his Dukedom. Marforius. When might he returne to gaze vpon the Snowe at his pleasure. Pasquine. Yea, as he that hauing lost all his goods, said, now shall I haue moze commoditie to giue my selfe to contemplation. Marforius. What other good thing canst thou tell me, concerning these Hermites. Pasquine. I heard say, that they were in lawe with the towne men of Lucca. Marforius. And what haue they to doe with those of Lucca? are they become merchaunts those Hermites? Pasquine. Yea, not of beluet, but of women, for about fve yeares agoe, an Hermit in Lucca, a notozious false knaue, desirous to get mony, vnder colour of religion, enticed awaie one Camilla, a widow, one of the chieftest of the towne, and carryed her away wyth him. Marforius. And whether? Pasquine. To Montalcine, where these Swine as thou knowest haue their stie. Marforius. I know it wel. Pasquine. The woman remained a widow with a great dowry, and therefore this Hermit sought to haue her, that both the woman and her dowry might lead an Hermits life. Marforius. Thou meanest, he woulde not haue the sheepe without the wolle. Pasquine. The womans brothers sayd, that the dowry ought to remaine to the house, but they will giue her y interest & increase thereof while she liueth. The matter came to Rome, there was openly proued y manifest deceit & knauery of the hermit, & yet for all that, was the sentence giuen aga inst them of Lucca, and they were interdicted vnlesse they giue sworthe whole dowry. Marforius. As these smered shauelings be all false knaues,

so must they of force fauour such false fetches. This matter was brought to my hands, but seeing the vntowardnesse of the Cardinalls to whom it was committed, I woulde not meddle with it. Pasquine. Thou didst wisely, for what manner of men they be, by one thou shalt knowe them all, and if we should speake of them all, we hadde neede to haue the voyce of a Lyon, and the tongues of a thousand Aduocates, to speake but of one of them, (their naughtinesse I say, vnderstand me soundlye) might make a booke greater then the Digests, and the bookes of the Chauncerie. Think thou therefore whether to speake of them all, there shuld be somewhat to doo. Marforius. Let vs now therefore leaue these particulars, for the talke should be too long, and tell me somewhat of them altogether. What did these holy fathers when thou were there. Pasquine. Euery one of them laboured sore, that his owne order might be holden for the most holpest: knowing this to be the best way to gather great riches together: and to cause this to be the better vnderstood, each one traueled to seeke out some new toyce, to draw therewith the common people vnto him, who are full of wondering. I sawe that they prepared new fashioned hoodes, straunge and horrible ceremonies, not sene in the world past, but reserued to fight therewith against the Gospell: for they know y^e sayth cannot with any other thing more easely or soner be overthrowen, than with superstition, couered with the cloake of true holinesse. Marforius. And can this opinion of holynesse do so much? Pasquine. Thou seest the examples thereof euery where. Knowest thou not, that at what time the order of Saint Fraunces began, those that were the first setters forth thereof, so inueigled the worlde with this opinion of holynesse, that they that had not a Monasterie of Saint Fraunces in their towne, or neere thereabout, thought themselves unhappy: Nay, so grew in y^e mindes of y^e silly simple soules, this wicked opinion of these monstrous marked Friers, that to weare their weede, or to goe clothed in that colour, was good against the quartane Ague, and other diseases, and (that worse is) that to be buried in that habit, was the very right way to go to heauen. And therefore that cunning man

All cast in
one
moulde.
Pasquine
refuseth
to be a
Iudge.

The stu-
dies of the
holy fa-
thers.

Superstition
on ouer-
throweth
faith.

Remedy
against y^e
quartane
Ague.

Pasquine in a Traunce.

Longolius, leaving y^e name of a Citizen of Rome, (in whose
 praise he had so long laboured) would be layde in his graue
 a Fraunciscane, rather then a Romane. This selfe same hu-
 mor, had the Lord Albert of Carpi in his head, Rodolphus,
 Agricola, and other innumerable. But what neede so many
 words? These friers are come to that poynt, with that opi-
 nion of holines, that they haue rid theselues out of all other
 mens hands and authoritie, and haue brought all other men
 vnder their feete. Who knoweth not, that in old times past,
 when learning and good studies were layd to sleepe, that al
 men held them, for God almighties kinsmen: and esteemed
 more their commaundements, than the commaundements
 of God. And they knew not Christ, whom the Gospell dooth
 plainly set forth vnto vs, which they keepe in prison. And
 sith they onely had the handling of the booke of peace and li-
 bertie, the common people thought that they had taken all
 things out of y^e booke, & they w^o cursed & abhominable lyes,
 took out heere a peece & there a peece, & with strange & fearful
 miracles, & with fained dreames of Purgatorie, kept y^e poore
 people in so great feare and wonder, that they were con-
 strained to beleue their wicked deuises, and lyes. If thou do
 consider their lawes, and the waights and heauie burthens
 that they haue layd on mens shoulders, thou wilt sweare
 that the Jewes law is an hundred times more pleasant &
 easie than theirs. Marforius. What haue we therefore to do
 heerein. Pasquine. To haue recourse to the Gospell, and not
 suffer our selues to be led by the nose: for the Gospell ha-
 uing bene hetherto through these mens counsellis dead, and
 now rising againe, it behoueth the to run to the same their
 old remedies. And therefore (as I said not long since) do they
 deuise strange fashions of Mas king garments, y^e they maye
 the better vnder colour of them, keepe the dolts & Asses of the
 world still deceiued & subiect to their diuelish and stinking
 religion. Marforius. Doe they then seeke other waies to bring
 such as beleue them into destruction? Pasquine. So I heard
 say there aboue, no: it cannot be otherwise beleued: for that
 they see their enimie Christ alreadie come abroad, with his
 simple and plaine Gospell, which is the sword that muste
 cut

cut all their throates. Marforius. Ah tell me I pray thee (my good Pasquine, (sith we are entred into this talk) how Christ being now come abroad, hath made these men so much to suspect themselves. Pasquine. What knowest thou not then? Marforius. No. Pasquine. Hast thou euer read the Gospell? Marforius. Neuer, for I gaue my selfe wholly to the study of the Clementines, the decrees of pope Ilfice, the decretalls and extrauagants of Popes. Pasquine. Thou hast good cause therefore to be ignorant. Now wil I tell thee, because thou maist vnderstand the whole matter, y good Jesus Christ teaching a certaine Pharesie the way to eternall life, taught it him, to doe it all in two poynts, in y which two, the whole way, that is to say, all the lawe and the Prophets are contained. Which two points who so euer doth obserue, doeth all that the lawe and the Prophets commaund: and the two points are these. Loue the Lord thy God with all thy heart, with all thy minde, with all thy soule, and with all thy strength, and thy neighbour as thy selfe. To loue God therefore and thy neighbour, is the way that bringeth thee to heauen, y which way Christ onely knew, that came downe from heauen, and then againe went by thether. And because euery man desireth to knowe it, some haue sought it, and hauing founde it out, haue minded to followe this onely, accounting all other for false and euill wayes, and so haue they begun to forsake their whorish pilgrimages, to scorne their scrupulous fastings, & to hate all their abhominable superstitions, & haue reformed al their whole life in the loue of God, and in loue toward their neighbor. Marforius. Then Christ hath not commaunded their order of Friers? Pasquine. I haue tolde thee alreadie y Christ requireth sinceritie & puritie in those that be his, & to leaue counterfeiting & outward shewes to the wolues, and to the monstrous brasts, y haue need to disguise themselves, if they wil not with their true countenance vncounterfaiued, make those askeard whome they seeke to deuour. Marforius. If the thing be so, what thing is ther in the world more to be desired than the Christian life: the which (forsaking all vanities that haue no respect vnto godlinesse) studieth onely to haue the loue of God, and of his neighbor.

The Gospell must cut the enimies throates. Ephe. 6. Hebr. 4. Apoc. 19.

The doctrine of Christ.

Deut. 6. Math. 22. Mar. 12. Luc. 10. The true way to heauen.

what Christ requireth to be in vs.

what we ought to desire.

¶

Pasquine in a Traunce.

Homo ho
mini deus

The occa-
sion of
Moses law

The bur-
then of
lawe.
Act 15.

If the true Bishops & Preachers, did preach as they ought to do, this should be the very health of common wealthes, and the conseruation of the fellowship of men, and the true life of our soules. For what thing could be more deere to mankind, then that man should be a God to man? Pasquine. Thou saist wel Marforius, but thou seest that the simplicitie of Christ, is an offence to men in these dayes, euen as it was to the Iewes, while they were in the desert. To whom God meant not to giue any other than these two commaundements, nor to burthen them with outward things, as he had done with them in Egypt, and before, in the time of the Patriarks, who without any Ceremonies, without any churches of stone, and without any other manner of superstition, did highly please God. But they began to rebell, and would needes be laden with Ceremonies, as they had seene the Egyptians, and forthwith they fashioned a Calfe, and began to honour it, & to make vnto it their banquets & their pastimes, with their ceremonies, seeking to follow the Egyptians: which the Lord God when he sawe, determined to burthen them with so great a number & waight of ceremonies, that neither they nor their fathers wer neuer able to beare: as Saint Peter saith in the Actes of the Apostles. Euen so iust is it come to passe at this present, that forthwith when mans folly would not be content wth Christ onely, with those two plaine precepts, the deuine iudgement let mans folly fall into so deepe a sea of Ceremonies and superstitions, that if the infinite goodnesse of Iesus Christ had not succoured vs, we should all haue bene drowned therein. Marforius. O wretched, O unhappie men, nay dull beasts, that when they may be the seruants of Christ, will rather become slaues to so euident follies as these, which are not of any manner profite, nay rather of such hurt as cannot be imagined. And (soasmuch as I see) Christ dooth not stirre vs to any other thing than this. Pasquine. Truly he dooth not stir vs vnto any other thing, nor seeketh any other thing at our handes: for when he shall come to giue iudgement, he will not say to vs, haue ye bene at Masse? haue you obserued the third rule of Saint Fraunces? are ye virgines?

noy

noꝛ such other things: but he will aske vs whether we haue what ac
 obserued that which with so great diligence, he left e vs w^{it} comptes
 ten in his Testament, while he sayde. Peace I leaue with vve must
 you, my peace I giue to you, vnto the ende that you loue make.
 one another. And this shall be knowen whether it haue ben Iohn. 14.
 obserued of vs, when he shall say vnto vs. I was hungry, and Math. 25.
 ye gaue me no meate, I was thirlytie & ye gaue me no drinke,
 and such things like vnto these, the which whosoever hath
 done, shal go with him to heuen: who hath not done the shal
 go to hel: although he had heard all the Passes of the world,
 and though he were moze than a virgin, and though he had
 done all those other Ceremonies and superstitions. For hee
 shall say. I haue not sought these things at your hand. Mar-
 forius As farre as I can perceiue, they that do the comman- The diffe-
 dements of men, seeke their owne profite: but they that do rence be-
 the commaundements of Christ, are bound to seeke the pro- twene
 fite of their neighbour. Pasquine Euen so it is, this is y be- mens com-
 ginning of all the mischiefe, for each man seeketh his owne maunde-
 profite and aduancement: from hence it is come, that there ments and
 were deuised so many sects, so great diuersitie of garments, gods com-
 so great diuersities of ceremonies and so many deuises, to maunde-
 shew themselves different one from another. But if we fol- ments.
 low the rule of Christ, we are all bretheren and heires a like, Math. 23.
 we go all in one selfe garment, which is loue: we are all of one Gala 4.
 selfe nature, that is to say, milde and humble of heart, we are al Tit. 3.
 most obedient to Princes of the worlde. In matters of the Math 22.
 spirit we are all a like, noꝛ there is among vs no contenti-
 on who should be highest, oꝛ who lowest, as was among the
 Apostles, when they imagined, that they had a Iewish Mes-
 sias. Marforius Thou hast satisfied me verie much, but yet
 of this I much maruell, that sith they haue lost that opinton
 of holinesse, that thou didst speak of before, they will yet vse
 their olde practises, that are alreadie so well knowen to all
 men. Pasquine. Whosoever seeketh narrowly anye thing, v^{it} Allvayes
 seth euery way to the woud that he can: euen so these men, to the
 goe now to one thing, now to another, agreeing to the times vwood are
 and humours of men. Maforius. Haue they then other In- sought to
 struments yet to worke their seate withall: catch mo-
 ney vwith.

Pasquine in a Traunce.

Masses for
the dead.

The story
of Pas-
quine and
his trans-
formation

The opi-
nion of
Pythago-
ras was,
that vñe
a mans
soule de-

Pasquine. As though they had lacked any time, wherewith to catch me ere they beware. Hast thou neuer considered þy great nūber of miracles, y haue ben wrought by Legerdemain: so many Frieries: so many open Markets of merites and good works: Marforius. Oh what abhominable wickednes is this, & what good works can they sel, wher whē they do þy best they can, they shoot euer short, & neuer neither ouer nor home: Pasquine. They say that they read their canonicall houres, they keepe their Saints euens, say their Masses for the dead, & that they fast as some Dutchmen doe, y eate for two men, & drinke for thre. Marforius. To heare the thus among their other foolish toyes, reckon by Saints euens, & Masses for þy dead, putteth me in a great doubt. And it seemeth to me a thing very strange to see, y thou esteemest not for god, these holy Sacrifices for the soules of the dead. But because I see that thou spekest with so good ground, and shewest by pꝛofe, that thou canst discern very well betwēne truth and fals- hood: I woulde that thou shouldest clere me of this doubt. Pasquine. I wil with all my heart. Here beginneth þy doubt, that it is not yet knowen, whether those that be dead, are saued through these Masses or no, and therfore their Masses are endlesse. Lo euen I, (to giue the an example thereof) be- fore I was chaunged into this stone, was a barber, and had this selfe same name that I now haue, and made likewise verses and many other works: albeit I then vñed the art of flatterie, y which I forthwith forgat, as soone as I was tur- ned into this stone, and when my houre was come, that I should be transformed into this stone, because I hadde bene such a manner of man, & hauing a Fryer at mine eare, that tempted me thereto, I bequeathed by my Testament, some what for Masses to be said for my soule. Nine heires at a cer- taine time afterward, hauing perceined that I was from Purgatorie, (as they thought after Pythagoras opinion) be- come thus a stone, and seeing therefore that I had no more neede of Masses, they asked ofte times of the parish Priest, how long those Masses shoulde continue, who answered, that they must yet still be said, because they knew not, whe- ther I were in Purgatorie or in Paradise: they said, they would

would beleue the best, and that so many yeares now being passed, and that Master Pasquine was a good honest soule, & then being a dry body as he was, they could not beleue that he could so long continue in the fire. The good parson in this point put the out of doubt: be it as he may (quoth he) we will say our Masses, and we will haue your money. And yet mine heires alleadged that I was not in Purgatorie, but that I was become a stone, and that I did make & write as I did before. Tush (quoth he in the end) that is no matter to me, these be my rents. Thou that art a Canonist, oughtest to knowe, that this is a donation for the respect of death, made with condition, that if Pasquine dye, the Priest should haue this money to say Masses for his soule, so long as till he come out of Purgatorie. For this donation is as it were the vse of a profit limitted, with condition of a thing to come. If this now y is in this condition can neuer be knowen, neither by the dead mans heires, nor by the Priest, (for no dead man hath at any time come backe againe hether) what needeth it therefore, to giue so great goods to these Masse-munblers: or giue so great credit to their Masses: what a madde foolishnesse is this, to giue so great credite to a thing so vncertaine. Marforius. What dost thou beleue, that some of those that be dead haue come hether againe, to tell theyr friends some newes of the other worlde. Pasquine. Yes, if thou wilt beleue the dreames and lyes of friers. Marforius. If thou wilt needs, y other be liers, yet shalt thou not for all y make S. Gregory a lier. Pasquine. And yet was he a frier also, & if he lied not, yet shamefully lied y deceitfull, dead, or wicked spirit, who made him beleue y he was the soule of a dead man, and he was but a beast to beleue anye such thing, contrarie to the commaundement of God, who forbiddeth to seeke the truth, (much lesse any other thing) at the dead. But I will tell thee also another, that by one thou maist learne them all. In Orleauce a Citie in Fraunce, it is not long sith the Presidents wife dyed, a noble and great woman, who ordained by her Testament, that they shoulde carrie her to be buried, without light, without Masses, and without any manner pompe. And so was she buried in the

parted frō
his body. I
it entred
into the
next body
that it met
were it of
man or
beast.

Pope Gre-
gory was
a frier if
he were
no lier.
Deut. 18.
Esay. 8.
Luc. 16.
Iugling
of Ipocrit
Friers es-
pied at Or-
leauce.
Loke Sley

Pasquine in a Traunce.

dane in
his ninth
booke of
his Croni-
cles.

Monasterie of the Friers of Saint Fraunces. Anone after, they began to heare in that place horrible noyses, untill one of those Massemumblers, turning his arse to the people, shewed them their round God made of Dologhe. When this was once spred abroad, euery man ran thether, one said he heard it, one other said he vnderstood it, and another said hee saw all. The husband hearing this, came thether himselfe. Then doth the coniurer binde the spirit to aunswere to his questions, and he asked him if he were in Paradise, & there was no aunswere made, he asked if he were in hell, and yet there was no aunswere, he asked him if he came from purgatorie, and then the spirit made a great rushing against the wal, then did the coniurer aske, whether he was such a one, or such a one, naming many and sundry persons that dyed long ago, and yet was there no answere heard, nor no manner of noyse: but when he named that woman that was buried without pompe, & spirit then made two great rushings against the wall. Then did the coniurer aske whether she were condemned for this or that cause: and in the ende it sayd, because she was a Lutherane, then was there heard three great rushes against the wall. The husband being a wise and circumspect man, marked euerye thing, and made as though he had much maruelled at y^e matter, & desired those wolues to supper, and the day following caused an hundredth Masses to be said, & to light a whole world of candles. The wolues howled, they sent their gods into purgatorie, wet y^e graue with vnholly water, & they perfumed it with Frankencense, & when this was done, carried y^e Friers to dinner, and in the meane season sent the officers to y^e place, where the deceit was done, where they found certaine vaultes, and there within three spirits hidden, whom they tooke & carryed away. Marforius. And how could they take y^e spirits, y^e haue no bodies? Pasquine. These were of those spirities y^e haue bodies, of whō S. Augustin speke of, of which sort are almost al those y^e dwel in Monasteries. Marforius. Were they spirits indeed? Pasquine. Thou art very grosse, they were three Friers, of those that they call Pouices, y^e is to say, such as know not yet very well, the sleightes and falshoods of the Friers.

Mar-

Some kind
of spirits
haue bo-
dies.
Monaste-
ries are spi-
ritual, for
spirities
dwell in
them.

Marforius. Indee the monasteries are euen full of deceits, & the world is verie blind in that they espy them not. In Turine also there happened of late the lyke matter. Pasquine. Well, the officers hauing found the bugs that made men as feard, led them awaie like three little diuells as they were, into the place where the other great diuells were at meate, whom when Belsabub & his bretheren saw, they knew their knauerie betwaxed, & as men al dumb they begā to loke one vpon another. Marforius. But were they not punished for their labour. Pasquine. Yes afterwarde with shame inough they were rewarded according to their demerits. Marforius. I meruaile much that the king hering y these traitors do so shamefully abuse y true religion, did not suffer y the Gospell might be freely preached. Pasquine. Thou must not maruell at this, but thou must meruaile rather when thou seest that anye Prince doth anie thing that is good, they receiue wyth god wil the true chistian religion, for eating flesh on daies forbidden, and for the other commodities of the flesh, but they persecute, imprison, & slay, other that in eating of flesh, and in other things followe the libertie of Christ, and condempne the bondage of Antichrist. They will fight agaynst the Lambe, but the Lambe shall ouercome and confound them all. Loe, now are the wolues all in manner come to confusion, and shall or euer it be long be at an euill poynt, except such as are on the Lannes side none shall escape, but this they beleue not, but thou shalt see it. Marforius. I beleue it certainly, for me thinketh that hereof Saint Iohn speaketh in his Reuelation. But to retourne to Purgatorie, of the which I remaine not altogether satisfied, tell mee, ought we not to hope the best? Pasquine. Thinkest thou that to hope the best, is to beleue, y one abideth for euer in Purgatorie? And wherefore hope they not rather, that hee is in heauen, and so make an ende of all theyr massing? Marforius. And what came this hoping hurt? Pasquine. It hurteth the purses and goods of the heyyes and srecutours of men, but if they haue so greate a lust to save them, to doe good vnto the dead, why doe they not satisfie theyr lust wythout anie taking of money? but yet for all this, I wyll for

By Belsabub here ye may vnderstand the Prior of the place.

A rare thing to see Princes do well.

Apoca. 17

In the Popes Church no Penny no Pater noster.

What
shepards
of soules
should do

Pasquine
neuer dy-
ed.

Hebr. 9.
A good
argument
to over-
throw
purgatory

The opini-
on of pur-

my parte beleue, that he that dyeth in the faith of Christ, goeth straight to heauen, and not into Purgatorie. And this it is to hope the best. What a crueltie is this of our Shep-
herds, who haue so euill an hope of our saluation, that they rather beleue we be still in Purgatorie then in heauen: Alasse this is euen a token that they know before hand, that y^e doctrine taught vs by them, is not able to bring vs to hea-
uen. But if they fed their sillye sheepe with the wholesome word of God, and saw them depart hence full fed with faith in Christ, what should they neede to giue so euill a iudge-
ment of them: and beate their braynes about so many sacri-
fices, which because they neuer make an end of, shew an eui-
dent token that they neuer haue sufficient: And thus to proceede still without end, is an argument to be holden for certaine, that in Purgatorie there is no redemption. Marforius. They haue for all that an end many times. Pasquine. Yea, when paying of money hath an ende. Marforius. So would I haue sayde vnto thee. But sith thou art come to speake of Purgatorie, I praye thee tell me whether thou hast seene it, and how thou camest out of it, for as thou hast well sayd, the dead come neuer backe hether to tell vs ought of it. Pasquine. I (to tell the truth) neuer dyed, but was chaun-
ged from flesh into a stone, so that the name of Pasquine is yet aliue, how wouldest thou therefore, that I should haue seene Purgatorie, when I tell thee I was in heauen: Ex-
cept thou meanest by Purgatorie the blood of Christ. Marforius. This is a plaine heresie. Pasquine. Euen so indeede saie the Friers, but certainly it is an heresie to saie or be-
leue otherwise. Paule in his Epistle to the Hebrewes affir-
meth, that it is impossible, that remission or purging of sins should be done without blood. In Purgatorie there is no blood but fire, therefore is it not possible that in Purgato-
rie should be anie remission or purging of sinnes. And that there is no blood there, thou mayst be assured therof by this, for they say that there are soules without bodies, and soules haue no blood. But this haue they taken out of Poets fa-
bles, and haue fained that there is a fire, the more to feare y^e mindes of the poore simple people, and chiefly such as be sicke
of

of the feauer, who feeling the heat of the feuer, haue thought that that heat of Purgatorie is ten times greater, or else because those people that are toward the North, are very cold, to the end they should not so goe frozen to God, it was meet that they should first be heate a little. And therefore was Saint Patrikes Purgatorie deuised in Scotland. And it is yet to be seene in certaine olde paintings, that the Angells plunge the soules into this fire, as it were into a baine, and then forthwith hoyst them vp alofte, and manye are seene with their armes stretched out, with their beardes, with the haire of their head safe and sounde, and their whole bodye cleane, which betokeneth, that that fire doth not burne. But this so terrible a fire, that made the whole world so feare to quake while it was thus kindled, by good chaunce is now quenched, Marforius. Would God it were so, but how knowest thou it? Pasquine. As I came from Geneva, vpon the waie I found an Inkeper, y^e tolde it me. Marforius. What did he tell thee? Pasquine. Doest thou not remember that yeare, in which the Secretaries of the newes sayd, that there would come so many raines and flouds of water? Marforius. I remember it well, and it was in the yeare of our Lord 1524. Pasquine. Euen so it was, doest thou remember what praiers were made to God that he would deliuer vs from so great destruction? Marforius. I remember it well. Pasquine. God then being moued with compassion, commaunded Neptuneus to carrie those waters into some other place. Neptune therfore sith he could not bestow where he would, so great store of waters, which he had prepared for the drowning of the whole world, let a great part thereof soake the rough into Purgatorie, and quenched the fire in such sorte, that sith that time hether to, it neuer gaue no great flame. A great part thereof remained vtterly quenched. Another part thereof eschewing the water as his contrarie, retired first to Cicilia, and after to Pozzolo, wheras after it had by litle & litle made his waie, it burst forth, with wonderful great hurt to the Countrie, and now is in the way to go to Rome, where first it began to burne. Marforius. Why then? wylly so wicked a fire assaile so holy a Citie. Pasquine. Hee that

gatory
vvherfore
it serueth,

The Au-
thor
vvoulde
say in
Ireland.

Purgato-
ry fire can
doe no
harme.

Neptuneus
is fayned
of y^e Poets
to be the
god of the
sea.

Purgatory
fire vvas
quenched
by Nep-
tune.

Purgatory
fire came
fro Rome,
& thither
it vvill a-
gaine.

with

Pasquine in a Traunce.

whence
purgatory
fire first
came.

Scapu-
chines &
their gar-
mentes.
Math. 4.

Scapu-
chines de-
fendors of
freewill.
Faccini be
such as y
Porters of
Billings
gate.

with good reason retourneth to his owne Countrie, it is not to be sayd, that he doth assault it. Marforius. Well, tell mee, how did this straunge chaunce please the people of that heauen, of which thou speakest? Pasquine. Thou couldest not beleue what grieve they feele thereby. They doe no we nought else, but stirre vp Vulcan to make such another, for they knowe that from his shop in the hill Aetna, a certaine Abbot called Odilus brought the first fire to Rome to Saint Gregorie. And if Vulcane make not such another, they doubt that so great rentes as they receiue by this forge, will all come to naught. Marforius. They haue good cause to doubt, for if it be knowne abroad that this fire is put out, what will he be that wil take from his owne children & heires, to giue to these lasie lubbers? who will build anie Chappells? who will build anie Monasteries? who will anie more fat these hogs? who will haue anie more estimation of them? I for my part haue hetherto esteemed and reuerenced them, for feare onely of this fire. For they made mee beleue that it burneth euen the stones. But because they see that men are not afraid of this their imagined fire of Purgatorie, they make them feele the fire of this world: and all to maintaine theyr tyrannicall kingdome. Yet profit they little for al that, for those men whome they so burne, liue in the fire, and of their ashes doe increase and multiplie infinit numbers. But leaue we this for I am out of doubt thereof, and let vs returne to the Quere where the Fryers bee, of whome thou spakest not long since. Sawest thou anie of those Scapuchines? Pasquine. Thou meanest those that haue already begun to nestle theselues in all the townes of Italy, with filthy garments and crooked conditions, with their hode drawn vp with a peake in the toppe, after such fashion as the Diuell is painted, tempting Christ in the desert? Marforius. Those I aske for. Pasquine. I sawe one or two, but they went all alone, hated of all men, & they mumbled to themselves I wot not what, touching free will. Marforius. I beleue that, for in this town, & in Padoa, I haue heard the at y Shrouetide, beat it into the heads of the Fackins. But what was y cause they were so hated? y garment of theirs should giue them some credit,

credit, at the least with these poore whoresonnes. Pasquine. They were hated, because that with their filthinesse, & with their wæde, they did so magnifie and sette forth hypocrisie, that they made some suspect, that therby they would wholly withdraue the people from the other religions, and allure them to theirs. Marforius. Why then, doeth enuie raigne among them. Pasquine. Not enuie onely, but hatred also. For they so deadly hate the inuentour of this order Barnardine Ochine, that it cannot bee spoken, seeing him now to bee become a Rebelle to this Heauen, and that he doth so valiauntly assaulte it, and layeth to the walles so ruinous a batterie. And beside that, doest thou not remember, that I tolde thee, that it was the Heauen of Popes and soles, where those that are immortall are a great deale worse then those that be mortall? But thou shalt vnderstand me better by that tyme, thou haue heard the whole of mee point by point. Marforius. Follow on therefore I praise thee: for I take great pleasure to heare thee discover so great wickednesse, and to shew the truth naked and plaine. Pasquine. We left therefore the street of y Friers: whereas all these sects disputed together of their diuers customes, habits, and institutions, that the Tower of Babylon was neuer fuller of confusion, and came to the second street. Marforius. Tarrye I please thee, doe they agree so well together in this heauen? Pasquine. They doe all agree in seeking to preferre themselves before Christ, in the rest they are as wide as East and West. Marforius. I cannot beleue that. Pasquine. Canst thou not beleue it? O Marforius, Marforius, thou takest little heede to thinges, I knowe well that thou findest not this in the Comentaries of Gratian, nor Accursius, but wherefore serue so many Churches, so manye Sacrifices, so manye Fryeries, so manye Monasteries made in the honour of this Saint and of that, but to bannishe by lyttle and little the memorie of Christ out of the worlde? The increasing of these Fryeries, hath bene the diminishing of the Christian fayth. Marforius. That is lyke inough to be true, out of doubt. But procede on a lyttle, and tell mee what followeth. Pasquine. Then commeth the order

Enuie and hatred raigne amonge Friers. Barn. Ochine y inuentor of Scapuchines.

Gratianus and Accursius.

The increase of y Frieries hath diminished the faith.

Pasquine in a Traunce.

The order of the Virgines. Where the virgins be, where are to be seene many thousands of foolish women. Marforius. Why, and are the women there about men, and in a more worthie place? Pasquine. It was requisite that they should be put in betwene the Donkes and the Confessours, for the Donkes teach them how to put the Diuell into hell, howe he must be fought with, and the manner how to fall into a traunce. And on the other side the confessours, vnderstand all that they doe in sight, thought, worde, and deede, and then laying their hands on their head, and the displing rod, as the penitentiaries here, do they as- soile them. Marforius. I vnderstand thee well. They are put in the midst because they shall not runne awaie, but this se- meth to mee verie straunge, that in the Letanie they are last, and here they are about the Donkes, vnder whom (me thinketh) they would doe much better. Pasquine. The fault is in the booke, and not in the matter, and he that made the Letanie knew not all, for then would he not haue sette the women in the reuerward, for they ought to be kept, and not to keepe other, nor lette it not seeme straunge to thee, that they be about the Donkes, for the Donkes can bring them vnder them when they lyst. Marforius. Are they all after one fashion? haue they all one kinde of garment? Pasquine. So full of diuersitie is this diuision of Quere, as the rest are, for as much as some are called Celestines, some Clarines, some Vastalines, some Martirines, some Brigidines. Other are called Barbarines, other Lucianes, other Marianes, other Mar- thanes, other Benedictanes, other Franciscanes, other Domini- canes, other Augustinians, other Carmilitanes, and some Pu- taines also. Marforius. What did they? Pasquine. First of all they gloried in their goodly title, and next they reioyced, that they had drawen into that opinion the chiefest part of chris- tendome. And of this most especially they boasted, y the opi- nion of virginity, or to say better, the hatred of Patrimony, had builded from the foundations vpward, a greate part of that heauen. Marforius. They deceiued themselues neuer a deale, for if the Prelates & Priests had not forborne wiues, the Popish religion should long sithens haue bene brought to nothing, for the multiplying of their children wold haue diu-

A vvon-
derful dis-
ordered
heauen.

The sun-
dry sortes
of Nines.

Putanies
be those
Nuns that
we cal the
greene
Friers on
strawbery
banke.

The opi-
nion of
virginity
what it
hath done

diuided their reuenues into many portions. If thou wilt see howe much marriages are hurtfull to this Church, take example of that, which this other yere Pope Paule did when he married his sonnes sonne to the Emperours bastarde daughter, which he solde to the Pope. If all Popes were of that minde, and then begat children a pace, it woulde soone come to passe with them as it did with the Marqueses of Lunigiana, who in the end had neither merchandise, money, nor land left them, and therefore they passe not for anie other thing than the commodities of the flesh, and hate Matrimonie as a verie plague. Pasquine. Thou understandest it Marforius and so doe I. Marforius. But I meruaile much, how there can be so many virgins, this being so rare a gift, and most of all sith it is lost by the desire onely. For whosoever looketh on a woman, to lust after her, hath committed adulterie with her alreadie in his heart. Pasquine. The matter is, that they take not virginity after this sort, but for a virgin, they meane her that is without a husband, or him who is without a wife. Marforius. By this meaning fornicators & single women also may be virgins, ah? Pasquine. Peca out of doubt, so that they sweare neuer to marrie, and remember that if they live not chaste, they may take a whore secretly. Marforius. I doubt least by this opinion manye are become dishonest virgins. But sawest thou there Saint Katherine, Saint Barbara, Saint Iulian. Pasquine. I sawe them, and they were verie full of cursed ambition. Marforius. What is that I heare thee saie, are those virgins ambitious, that despised all things of the world? Pasquine. A man made reade in some stories, that they despised all thinges, and I thinke it well done to beleue godly and learned histories, whereas a man maye not see anie thing that is superstitious or wicked, but there (well I wot) they haue chaunged both countenance and conditions. Saint Katherine promysed to him that hath in remembrance her passion, to deliuer him from lighteninges and tempestes. And Saint Barbara, to make him in the warres kill his enimyes. Marforius. Diddest thou neuer heare that fine toye, of this Saint Barbara, howe she gaue a gift to certaine Soules

If Pope
gave such
gubbes a-
way he
will leaue
Saint Pe-
ter but a
lean pa-
trimony.

virginity
lost by de-
fire.
Math. 5.

Such were
y virgins
of straw-
bery bake.
The popes
Virgines.

What the
Saintes of
this heauē
can do.

Pasquine in a Traunce.

Belyke
they had
no meat,
souldiers
fast else
seldome.

A maruel,
y Saintes
woulde
hurt men.

How to
please true
Saintes.

How to
displease
them.

Christ
onely is to
be follow
ed.
Iohn. 14.
Iohn 9.
Math. 23.
Iohn. 10.
Hebr. 10.
1. Iohn. 2.
Ephc. 1.

The fruit
of deuo-
tion to
Saintes.

diers that had fasted on Saterdate in the honour of her, that they might wyth most stout courage fall vnto the spoyle? There are also many deuout souldyers, that beare her painted on theyr Harquebushes, and vpon their Morions, or vpon their Curasses, that she may defend them from Gunnes shot. Pasquine. O Marforius, how many times haue I meruailed, (& yet could I neuer beleue it) that the good Saintes had anie desire to do hurt to men: and that they had this ambition, to desire to get credite in the world, and to doe it by these meanes. For I knew it was y foolishhest thing in the world, to beleue that that which they escheued, while they were subiect to the affections of the flesh, they seeke so now, that they are out of bondage of those affections. If wee will please Saintes, that are the true Saintes indeede, let vs doe that, which they (while they liued) commaunded vs, that is to saie, let vs loue God, & let vs vse charitie to our neighbour: for doing otherwise, we do highly offend them, that is to saie, we make them ambitious, desirous of reuenge, cruell & proude, y which thinges in their life time they so much abhorred and hated. As might right well be scene in theyr stories, if the Friars by their presumption, and for that cursed rage of gaine had not corrupted and peruered the same. And therfore let vs seeke to Christ onely: For he onely is the waie, he onely is the truth, he onely is the life, hee onely is the light, he onely is the Master, hee onely is the shepheard, hee onely is the high Priest, he onely is the aduocate, he only is our full redemption and saluation. Let vs therfore follow Christ onely, forsaking those thinges that are the causes of so many inconueniencies. For we see right well, y because we follow not Christ onely, there are sprung vp so many sundry sectes, so great diuersities of rites and customes, so many superstitions which haue lead awaie the Christians so farre from Christ, that of his, they haue now no more but onely the bare name, and this is the fruite that is gotten by deuotion to Saintes. Marforius. To retourne therfore to the purpose, this Virginitie, is it not so holye a thing, as the worlde taketh it to be? Pasquine. Thou hast heard that it hath bene the foundation of a greate parte of this heauen.

uen. Marforius. I haue heard so, and so ought that I haue heard, I see also, that vices are clad with the clothes of those vertues that are their contraries, for I see that fornication is called virginitie. But much I maruell, that Saint Ierome. did so much extoll this virginitye, that he durst make this conclusion. It is good for a man to be without a wife, therefore is it euill for a man to haue a wife. And in another place he saith: that God hath promised heauen to virginitye and the earth to them that be married. Pasquine. This is euen the full and flat heresie of Montanus. The which, Ierome followeth also in condemning altogether the seconde marriage, as is to be seene, in y he writeth to Iouinian, where he affirmeth, that the second and third marriage is naught, & where he taketh hold for the confirmation of his opinion, he wresteth the scriptures to his meaning, without purpose, as a man may see in the Epistle that he writeth to that Gentlewoman of Rome, who because she was a widdow, & but a young woman, to obey Saint Pauls counsaile was married againe: the beginning of his Epistle is this. Thou art become shamelesse, & hast put on the face of a Harlot. Marforius. He thinketh therefore that his workes shoulde haue shewed with great aduise ment what is the cause, that being a man of so great learning, he taketh things so clean contrary, and that he is so stubbozne in his opinions: Pasquine. What: because he was a man, and a Dalmatian. Marforius. Thou meanest somewhat, in that thou callest him a Dalmatian. Pasquine. I meane, that that Nation is most obstinate, in that which once entereth into their braines, and setteth naught by the opinion of all other Nations. Knowest thou not that olde friend of Cardinall Chietti, that commeth oftentimes to see him? Marforius. Ya, yes, yes, I know him, he speaketh Graeke very ofte, because he would seeme to vnderstand much of it. Pasquine. That is he. When this man talketh of anye thing of his owne, thou neuer heardest a prouder man, nor a greater boaster speake, nor that more dispraiseth all things that come not from himselte, or from his cuntrymen, nor a more stubbozn in his opinions, and therefore maruell not at S. Ierome. for they are all such kinde of

Vices clad
vvith ver-
tues clothes

Saint Ie-
rome spotted
vvith
the heresy
of Monta-
nus.

Dalmati-
ans obsti-
nat people

Pasquine in a Traunce.

Paphnuti-
us defendeth
preſſe
marriage.
This hea-
uen hath
many Vir-
gines but
no Mari-
es.

Luc. 1.

Math 11.
Humility
preferred
before vir-
ginity.
Chriſt
teacheth
humility
by the ex-
ample of
a child.
Math. 18.
Luc. 18.

men. Marforius This alſo maketh me much more to marvel,
y theſe me haue ſo much extolled this virginitye, ſith ther is
not in all the holy ſcripture, any one precept, y forbiddeth to
any kinde of men marriage, and where there are ſo manye
places that commaund and commend it. For by this meane,
God would that the world ſhould be maintained. And this
was defended by the good Biſhop Paphnutius in the Coun-
cell of Neece, againſt three hundred Biſhops. Pasquine. I
beleeue that it is for the virgin Marias ſake, that theſe men
would haue ſo many virgins. Marforius. Yet can they not
for all that bring to paſſie, that there ſhould be many Marias,
the which was verely a Phoenix. Pasquine. I like it well
that thou beſinneſt to vnderſtand the matter. Marforius. See
Pasquine, I haue done as Thelemachus did in Homer, who
ſayd, that by other mens wiſe communications, he had lear-
ned much. Pasquine. I much reioyce, that this my talk hath
brought forth ſo good fruite in thee. Marforius. And I reioice
much more thereof. But to retourne to the purpoſe of this
virginitye, I ſay, y the Virgine Mary neuer made accompt
that her Virginitye ſhould be of any merite towards God,
for ſhe had determined to haue a huſ band, and would before
haue had him, but that the Angell of the Lorde declared to
her that his and heauenly determination, y God had made
concerning her. And God had regard not to her virginitye,
but to her humilitie, as may be ſene in her own ſong, wher
ſhe ſayd. He hath regarded the lowlineſſe of his handmaide, &
ſayd not, to the virginitye of his handmaid, for lowlineſſe is
it that pleaſeth the Lord, and that is by him commaunded
vnto vs, whiles he ſaith. Learne of me, for I am meeke and
lowly of heart, and ſaid not, learne of me, for I am a virgin.
And if thou wilt ſee this more cleerely, looke that place of the
Gospell, where the Diſciples ſought to know who ſhould be
greateſt in the kingdome of heauen, Chriſt ſet there in the
miſt among them a childe, ſaying: That they muſt hum-
ble themſelues and become as that childe, if they woulde en-
ter into the kingdome of heauen. And if he had made ſo great
an accompt of virginitye, or had knowen it to be ſo neceſſa-
ry, he might haue ſaid, that they muſt be virgins as y child
was,

was, if they would enter into the kingdome of heauen. And see mozeouer, the greatest praise that is giuen to Christ, is, for that, (as the scripture saith) He made himselfe of no reputation, taking vpon him the shape of a seruant: and not because he was a virgin. But heer vpon the Lords saying putteth me in some little doubt, which saith. That some do make themselves chaste for the kingdome of God. Pasquine. Let not this trouble thee, for this word to make chaste in that place, meaneth nothing els, but to take away euery euill affection, not onely of fleshly lust, but also of all manner euill desire thereto. As also where he saith. That thou shouldest pull out thine eye, and cut off thine hand, he meaneth nothing els but that thou shouldest take from thee that vice, which ouercometh thee by meanes of that member of thine. And the gift of chastitie, is not giuen to euery one that would haue it, but to whom God will. This therefore ought not to be giuen as a commaundement, but they that are called therevnto by God, ought to vse this as a counsell. Marforius. Why then Origen much mistooke this matter, in cutting away his instrument of generation. Pasquine. Without doubt he shuld better and more holily haue made himselfe chaste, if he had allwaged his hot desire, with an honest wife of his own. For this thing God commaundeth vs, and not the other. Marforius. But he shuld not haue bene chaste after that sort. Pasquine. Nay rather he could not be chaste after the other sorte, as Logitians define, who cal not the Eunuches chaste, because they can do nothing. But y he hauing a wife might also be chaste, y booke of wisdom doth plainly declare, wher he saith: O how faire is a chaste generation with vertue. Lo, he calleth chaste y generation of children. And to the Hebrues thus it is written: Mariage is honorable among all men, & the bed vndeiled, but fornicators & adulterers, God wil iudge. Marforius. I would it were Gods will that thou mightst be a Precher to the world but euen a few yeres, then shuld it not be halfe so blinde as it is. Pasquine. Such was Gods pleasure, that those that haue bene delighted with lyes and folysh toys, shuld in lyes and folysh toys, be drowned & buried. Marforius. Sith we are entered into this talke, I woulde haue

Phil. 2.

Math. 19.
Chastity
and vwhat
it is.

Math. 5.

Math. 19.

Origen
mistooke
Christes
wordes.

Whether
Eunuches
be chaste
or no.
Sap. 4.
The prais
of mari-
age.
Hebr. 13.

Pasquine in a Traunce.

A learned
Bishop of
Fraunce.

Math. 19.
Mark. 10.
Luc. 18.

Not the
riches but
the abuse
of it spo-
ke against
1. Cor. 7.

The rea-
son vvhy
Paule
counselled
to forbear
a wife
1. Cor. 7.

A great
aburdity.

Math 19.

An exāple

haue thee tell me, what it is, y^e hath deceiued so many great learned men, to set forth so carefully this virginitie. Pasquine. A French Bishop, full of great learning, of great iudgement, and of much godlines, opened mine eyes in this point that thou now demaundest, saying: that very many errors are sprung up by the deceitfulness of such as too curiouslye sifte the scriptures, who finding in the same, some one thing in especiall, or that particularly hath bene commaunded to one man, haue gone about to make it generall, as this: If thou wilt be perfect, goe and sell all that thou hast, and giue it to the poore. Where Christ speaketh to that young man, that boasted that he had alwayes kept the commaundements, and giueth this lesson particularly to him, to beate down flat his presumption, in that he said, he had alwayes kept the commaundements of God. And it is no generall precept, for Christ denyeth not, but that a man may serue God hauing riches, for a man may see in the olde Testament, that infinit Patriarkes and Kings, and other seruants of God were exceeding rich. Likewise where S. Paule saith to the Corinthians: not commaunding, but saying his aduice, and speaking conditionally: That it is good for a man for the present necessitie, to be without a wife. These men haue made this place generall, and yet S. Paule saith, for the present necessitie, because that then the Christians were diuened to & fro, & if they had wiues & children, they had more greater charge to carrie about after them, than if they were vnmarried. And thus saith he, because of the afflictions of the flesh, & the persecutions of those times, & not for any other cause. And therefore said he afterward, That he spake for their profit, not to tangle them in a snare. Many other places there are in the Scripture, which albeit they be most speciall, these fellows haue gone about to make most generall. And euen so is it of virginitie, the which being a gifte graunted to very few by especiall priuiledge from God, they notwithstandinge haue sought to haue it of euery man, as a thing generall, because they are not of capacitie to vnderstand that saying as Christ spake it. But these precepts are particular, as that was of Abraham to kill his sonne. And as it shoulde be a great absurditie

sorditie to go about to make that precept generall: euen so
 is it no lesse absurditie to commaunde and commendē this
 other also. Marforius. This discourse of thy Bishop pleaseſth
 me very well: he is farre different from the Duncish Do:
 bones of Paris, who say if they had S. Paule in their hands
 they woulde burne him. I perceiue that the light of Gods
 truth burneth in the heart of this Bishop. But ſawest thou
 there neuer a widow? Was ther not Iudith of Sarepta, Anne
 the Prophetesse, that so openly confessed Christ in S. Lukes
 Gospell, nor that other that offered the two mytes, and was
 therefore so much commended of Christ: Pasquine. There
 was none of all these there, for they (as it was told me) were
 in the other heauen. But in this heauen were some, y none
 durst be so bolde to name them, and they were of those, that
 S. Paule calleth idle, euer babling, busie bodies, and speaking
 things which are not comely. Marforius. And why are they
 in this heauen? Pasquine. The Angell told me, because some
 of them had founded Monasteries, and erected sundry sectes,
 and enriched the places, and became Nunnes: and especially
 English women, Hungarians, Dutch women, and French
 women. Of Italians & Spaniards there were very few. Albeit
 there be in our daies of countrey women of Italy, y for su-
 perſtition ſeake to paſſe thoſe of olde time. Marforius. Who
 be theſe? Pasquine. Thou muſt needes haue heard ſpeaking
 of them: for that they ſeake to be knowen for Saints, met
 in very deede for this heauen: haſt thou neuer heard ſpeak
 of the Counteſſe of Vaſtalla: and of her that cauſeth her ſelfe
 to be called the holy Lady S. Camill? Marforius. Yes, but I
 neuer tooke hēde therevnto, what be they? Pasquine. I can-
 not tell what they be. For they do that, which Paule doth
 diſallow, being idle, gadding from Citie to Citie, and from
 houſe to houſe. But yet hath Vaſtalla founded her ſecte in
 Millaine. Camilla was of late in Pavia, and now is in Ve-
 nice, for into the deepe waters, the great fiſh alwaies goeth.
 Marforius. Tell me ſomewhat of the ſame Vaſtalla, whether
 ſhe bring forth any monſters. Pasquine. Thou ſaiſt verie
 well, for whoſoeuer forſaketh God and nature, can do no-
 thing but bring forth monſters. This Vaſtalla being a wi-
 dow

of Abra-
 ham to
 kill his
 Sonne.
 Gene. 32.

The order
 or queere
 of widows
 Luc. 2.
 Marc. 12

1. Tim. 5

Vaſtalla
 createth a
 new ſect
 of religi-
 ous peple.

When the
 carain is,
 thether do
 the Eagles
 reſort.

The ſtory

Pasquine in a Traunce.

of vastalla
Vastalla
reuiueth
heretic of
the Ada-
mites.

dow, rich, wealthy, and of great birth, and therefore called a Countesse, hath ordained a sect of women & men, who must seeke to attaine to that puritie and innocencie, that was in Adam and Eue before they offended, and to be such as can sinne no more, and to be without all feeling of affection or passion: and the meane to come hereunto, is long prayers, much silence, continuall fastings, & to be shruen euery day, shewing and opening whatsoeuer it be, either good or euill, that they haue done, said, or thought, without leauing behind any iote or tittle of any thing. Moreover they must receiue their maker euery eight dayes, and they call their maker that round Cake, in the which they saye is the bodye of Christ: which is in heauen. Marforius. Alas what sayest thou Pasquine, beleeuest thou not, that the consecrate breade is the bodye of Christ? Pasquine. And doest not thou beleeue that Christ is very man? Marforius. Yes, I do beleeue it, and that he was boine of the virgine Mary, and that hee suffered, dyed and was buried. Pasquine. Beleeuest thou not that he afterward rose againe very man, and that he ascended into heauen, bearing with him his body ful and whole, and that he shall come thence (in the same fashion that hee was seene goe hence) to iudge the quicke and the dead? Marforius. Yea, I do beleeue it, and do looke for it. Pasquine. If thou beleeue this, wherefore wilt thou beleeue, y that breadd is the body of Christ, and that wine his bloude, or rather Christ himselfe? Marforius. Because he himselfe sayd it, and because he is omnipotent, he can do what he sayth, for nothing is impossible with him. Pasquine. If thou take away the first foundation, the other will fall of it selfe, for he said, that the bread was his body, & yet notwithstanding he himself spake, and not the bread which he held in his hand. The bread was holden and Christ held it, tell me now, which of these was y body of Christ? Marforius. In good faith I know not what to aunswere thee. If I say that the bread was the body of Christ, and so very Christ himselfe, then he that held it was not Christ, for Christ is both God and man, and man consisteth of body and soule. If I shall say, that he that held the bread was very Christ, it foloweth y the bread was not the

The p-
pistles rea-
to for car-
nall pre-
sence.
John. 6

the body of Christ. If I sayd that there were a third thing, y^e is to say, that both the one and the other were the bodye of Christ, then should I make a very monstrous thing of it. For either Christ shuld haue a fantasticall bodye, or there should be two Christs, or els Christ should haue two bodies. And yet notwithstanding for y^e he so sayd, it must be cōfessed and beleued, that the bread is the body of Christ. The which of necessitie must so be, and that because (as our teachers say) Transub-
the bread passeth into another substance, and into the nature stantiatio.
of Christ. Pasquine. Why then thou holdest the woulfe by the eares, whom thou darest neither holde still, nor yet let goe: but thou shalt easely rid thy selfe heerof, if thou call for thy helpe any good interpretation. Marforius. And what interpretation? Pasquine. None other thing els but the common vse of speaking, who is so simple that knoweth not, that to the signes & remembrances of things, are giuen y^e names of things themselves: The wryting that containeth a gifte, Signes are called by the names of the self things. Gene. 7 Exo. 12 1. Cor 10
a Testament, or a Couenant, is called the gifte, the Testament, the Couenant. And euen so the picture of Pallas & Iupiter, is called Pallas and Iupiter. And to shew the this in holy Scripture, doth not the scripture call the Circumcision, the Couenant: and the Lambe, doth not the Scripture call the Pasceouer: and the Rocke (out of the which the waters flowed in the desert) Christ. Marforius. It is true. Pasquine. In the selfe same manner sayd Christ, that y^e bread was his body: for y^e Circumcision was not y^e Couenant, nor y^e Lamb the Pasceouer, nor the Rock Christ, but signes of the Couenant, of the Pasceouer, and of Christ. After y^e same sort euen iust, the bread is y^e signe of y^e body of Christ: but yet for all that is it not a vain signe, nor that doth signifie vnto vs a thing alredie done, but it doth signifie vnto vs y^e true partaking of Christs body. The bread is stil bread, but if thou be one of those, y^e hartely & truly trust in Christ, thy body shall be fed indeed with y^e bread, but thy soule shall be nourished wth y^e flesh & bloud of Christ, not with y^e only remembrance, thought & faith, but with y^e effect, wth great proufe, & with y^e feeling of y^e minde. Christ saith, He that eateth my flesh and drinketh my bloud, hath life euermore, & he that eateth me, liueth by me. Bread is the signe of Christs body. The signe vvhich it signifieth

D.ii.

But

Pasquine in a Traunce.

But in what sorte this is done, goe not thou about to seeke, for it is the worke of the holy Ghost, and of faith. The spirit giueth me Christ, faith receiueth him & laieth him vp in the inward parts of the soule, and with the same the whole man that is godly is nourished and liueth. Marforius. ¶ Pasquine what gladnesse hast thou brought me vnto. I doe right well beleue, that thou hast ben in heauen, and hast brought from thence these so high mysteries. For this knowledge is not of men, but heauenly. Now haue I let goe the woulfe, and by thy labour and diligence am come out of greate daunger, wherefore I giue God thanks without end. Pasquine. All that which this sect of the Countesse of Valtalla, and all the Popish rout else, doe goe about concerning this Sacrament, because (they are so far wide from the institution of Christ, and from the truth) all that I saie, is nothing else but that which the Scripture calleth, the cursed Idol and abomination. Marforius. And I was euen now thinking theredvppon, and much I maruelled how it shuld come to passe, that some which vnderstand these things, should remaine still blinded in the erroꝝ of these so wicked Sacrifices, and be pertakers of them, the which (surely) cannot be without most haynous offence against God. Pasquine. What man, some dooth it for feare, some for vaingloꝝy, and other some for couetousnesse and deceits of the diuell. But yet can the Lord keepe safe those that be his. Marforius. I perceiue that thou saist truth, and I see that this sect of Valtalla, and such like, become so much the worse, as that they doe the oftner vse that Sacrament, and other wicked Sacrifices. But is there any thing els to be said of her? Pasquine. The best is yet behinde. Marforius. What is y? Pasquine. When she wil know whether any be come to the purposed poynt of this puritie, this waye she trieth it, she causeth him to weare about his neck, or vpon his head, or in some other notable place of his body, some thing of much shame, as a frying pan, or a kettle, or els the hozns of an Oxe, or of a Ram, or els his garmets with the wrong side outward, or otherwise euill fauouredly put on, and sometime wrapped in a pette, or halfe naked, and some while altogether naked, be it man or woman.

And

The papistes vnderstand not Christes Institution.

Many lets whether be to keepe men back from God.

Proper deuises to bring men to puritie.

And so doth she make them goe through the Citie, for saith she, our first fathers were in the beginning naked, and afterward did couer their dishonest partes with leaues, and then went halfe clothed, and last of all, (as euill did increase together with their shame) they did wholly couer themselves with beasts skinnes: Whosoever doth therefore desire to returne to that former sinceritie, must come backward by the selfe same degrees, and from clothing himselfe, must returne to nakednesse, and if of these things they be not ashamed, then is it a manifest token that they be alreadie in Paradise. Marforius. Oh what a shamefull thing is this. Pasquine. Hearke, there is worse yet. Then put they Adam and Eue in the night season alone in a bedde, who if they eate not of the fruites, if they speake not together thereof, nor haue thereof no manner of thinking, forasmuch as of euery thing they are afterwarde straightly examined, and must of force confesse it, then are they alreadie become Angells, and made Gods. But if they eate of the fruits, (for that for the most part, she that went to bed a virgin, arose from thence spedde with her errande) then are they drinen out of Paradise, and condemned to perpetuall torments. Marforius. I knowe not who deserueth herein most blame, whether they that doe this, or the Princes, or Magistrates, that wink at it. Pasquine. The Magistrates of Christendome in these dayes, neyther condemne nor persecute anie, but such as seeke the honour of Christ, that giue all praise to Christ, and that maintaine the Gospell of Christ. Marforius. Alasse, alasse, thou sayest euen the truth, oh how great accompt shall they make to Christ, God lighten them if it be his pleasure. But tell me somewhat of that Ladie Saint Camilla. Wherefore is she called both a Ladie & a Saint? Pasquine. Ladie for her pride, and Saint for her hypocrisie, for she was not contented to be of the house of the Pallauicini, the which thou knowest is famous and noble in Italy, but would by her cursed pride, make her selfe a mongrell of the bloud royal of Fraunce, & saith, that she is the daughter of king Lewes the third. Marforius. And how? Pasquine. She said, y the king making war in Italy, had then to doe with her mother, & so

Horses & mares turned loose together

A verye chaste religion.

The rule of Camilla, Pallauicini.

An honest woman too

Pasquine in a Traunce.

make hir
mother a
vvhore.

Better to
be a Ba-
stard than
lawfully
begotten.

A good re-
ligion of
hir owne
making.

The great
blindnes
of y world

Camilla
hath the
v. woundes

was she begotten. Marforius. That was a terrible warre
indeede, but yet was there no blood shed. And doth she then
reioyce in this goodly title, to be a bastard, the daughter of a
whore, both borne and begotten in adulteric. Pasquine.
Dea out of doubt, but not without cause, for thou maist see
that that good fellowe of Millaine in his Paradoxes, sheweth
y it is better to be a bastard, then lawfully begotten. Marfo-
rius. Oh how much it displeth me, to see how goodly wits are
occupied about vaine, vnprofitable, vile, & shameful exercises,
which else might better be imploied in better studies. But
this Camilla was a bastarde before y the autho: of those Pa-
radoxes was born. But what lyfe ledeth she? Pasquine. May
she gaddeth now here now there, vnder coulour of religion.
Marforius. Of what religiō? Pasquine. Of a religion of none
other bodies making but of her owne. She hath with her iij.
women of the selfe same hypocrisie, and superstition. She a-
bideth not in anie Monasterie, as Nunnes doe, but dwelleth
in a priuate house, and chaungeth it often (such is her wo-
mannish ficklenesse) and she haunteth places pleasaunt and
solitarie, albeit she haue no greater pleasure in anie one
thing, then in the conuersation of men, as may wel be scene,
for her house is continually haunted with women, & Gen-
tlemen, and Lords, as if it were the house of a cunning doc-
tor, or rather of the Oracle of the Citie. And the world is
such, as more easily doth suffer it selfe to be drawen awaye,
with the gaie glistering of superstition, and fayned holines,
then with the true & humble religion. Sometime she shut-
teth vp her selfe in a chamber, so straight and so dark (which
she often vled at Pauia) that it rather seemeth a graue then a
chamber, and this she sayth, she doth the more familiarly to
inioy the companie of Angells. On the Fryday, she will not
speake to anie man, nor let her selfe be scene, for she sayth,
that on that daie she remaineth altogether occupied in the
contemplation of the crosse of Christ, and of his nailes, tho-
rough the meditation whereof, she sayth, she hath receiued
the markes of the five wounds of Christ. Marforius. Why
then she doth counterfeit S. Katherine of Siena, & S. Fraun-
ces? Pasquine. Nay, rather is she Saint Fraunces wise, for
she

shee loueth his Fryers as her owne childe, and preferreth ^{Christe} his sect before all other, and goeth also cladde in his weede. ^{had.}
 And mozeouer, she hath her hands and her feete wrapped in ^{No Ipo-} cloutes, that the eyes of sinners shoulde not see those holye ^{crisie.} woundes, which are onely meet to be seene of Angels. Mar-
 forius. Are they woundes in good sadnesse? Pasquine. I can-
 not tell, but I will shewe thee what (merilye and peraduen-
 ture truely) an Ambassadour of the French kings sayde, tal-
 king one daie of this woman, and of her woundes. There
 was one that sayde, he meruailed that she kept them coue- ^{A vntie}
 red. Meruaile not at all (quoth he) for things that are filthy, ^{saying of}
 ought to be kept couered, & peraduenture they are the plaine ^{a french}
 markes of the French Pore, which disease is wont to break ^{Ambassa}
 out in these places, albeit sometime in the forehead, but not ^{dour.}
 altogether no: after one sorte to all men. Marforius. What
 answered that other good fellow? Pasquine. He was blanke,
 he knew not what to saie. Marforius. So moze could I tell
 what to saie, if I sayd not, that those wounds are made by
 art of man, or by the craft of the diuell, as happened in Ber-
 na, a towne of the Swychers, where certaine Dominicane
 Fryers did the lyke to a poore simple soule. Pasquine. Thou
 saist truth, for I heard speake of it, when the newes thereof
 was brought to Pope Iulie the seconde, albeit this be also
 written in a faithfull storie, and yet escaped they not unpun-
 nished therefore, for foure of them which were priue to this, ^{iii. fryers}
 and other so great sacriledges, were burnt alyue. And this ^{burnt at}
 was before that Berne had the vnderstanding of the Gospel. ^{Berne for}
 But those Lordes of Berne haue bene alwayes enmyes to ^{Iporatic}
 deceites, and to these knauish deuises, whom if the Veneti-
 ans would follow, and not suffer so many false myracles and
 other deceites of greedie hypocrites, as the bodie of S. Roch,
 which is made of toaw & of chalke, & of so many ladies, y^e for ^{Gredines}
 greedines of gaine, are made to work miracles, not only they, ^{of gaine}
 but the rest of Italy, & the other parts of christendome would ^{vorketh}
 open their eyes, & espy out so many & so manifest deceits, that ^{miracles}
 whosoever doeth not finde them out, is well worthy of all
 blame, & shall in the end be punished therefore of Christ. But
 to returne to y^e woundes of Camilla, I haue heard say, y^e being
 desired

Pasquine in a Traunce.

Mark wel

Camilla a
broker of
marriages.

Camilla
sleeth ma-
ny fine
fluffs and
al for mo-
ney.

The
Quere or
order of y
confessors.

Chietti-
nes are y
rankest
Ipocrites

The gods
fore trou-
bled.

desired to supper by certaine Punnecs, in the evening after supper, when she should goe to bedde, she asked for a little Malmesey, and when a woman of the Monastery had giuen her sonne, being desirous to know what she would do with it, she stode and looked throught a little hole of the dore, and sawe that she cast the Malmesey droppe by droppe vpon her hand, and she groned, but she could see nothing else. Marforius. Welike she dyd keepe those wounds open, with this subtilt deuce, & euen so with the same subtilt deuce did make them at the first. Pasquine. I could say also of her, how she intermedleth her selfe, with making of Marriages, moued thereto for the zeale of her purse, for she will be well payed. Then vseth she many other bribing fetches, there are many presents sent vnto her, and she sendeth them couertly to sell, she playeth the Phisition, and asketh this thing and that thing, to make medicines withall, & then sendeth the things to sell, as happened to a poore woman, for a great manye pounds of ware. And such one as thou hearest is she, and yet is accounted a most holy one. Marforius. God be he that provide therefore, for of men I see not howe remedie may bee hoped for. But if there be nothing else to be sayd of this diuision or quere, goe on forward. Pasquine. In y third streete were the confessours. This was a great rout, and wonderfully out of frame, ful of rites and different customes. Some had thre crownes, some Wyters, some Wats, some were shauen, some couered faced, some lay brothers in graie coates, some bliw, some red, some white, some blacke, some graie, some hooded lyke the Scapuchines, some of the order that Chietti made. All had some sundrie signe of hypocrisie, and most of al those Chiettines. Marforius. What a thing is this, that they euer speake of Christ, and neuer seeke the honour of Christ, but of themselues? Pasquine. I haue alwaies scene that these that haue Christ still in their mouths, neuer haue him in their heartes. Marforius. It is true. But what made these men wyth so manye sundrye Liueryes. Pasquine. I cannot tell thee of certaintie, but for as much as I perceiued, they were also in greate trouble. Marforius. And wherefore? Pasquine. Least they shoulde bee forsaken

of

of their deuout Clients . Marforius . What is that I heare thee saie: why are these Gods afraid of men? Pasquine . If they bee made and inuented by men, wilt thou not, that by the they may be also ouerthrowen: of these Gods speaketh the Scripture, where he sayth : They are the worke of mennes handes, and therefore are they afraid. Marforius . Wherefore are they called Confessours . Pasquine . Because they haue spent all their whole life in hearing confessions , and other mennes sinnes, or in confessing themselves to other, as commonly they doe. Marforius . Thou laughest Pasquine? Pasquine . I laugh indeede, but yet it followeth not, but that I saie the truth. Marforius . I thought they had ben called Confessours , because they shoulde confesse Christ with their tongues, with their liues, and with their deaths. Pasquine . Thou art deceiued, vnlesse thou wouldest saie, that to confesse that the Pope is the head of the Church, and that saluation is gotten by mans merites, is to confesse Christ. But that is not in the Creede or Simbole of the Apostles. Marforius . As farre as I can perceiue, this is rather a denying of Christ, then a confessing of him . But me thinke thou makest a mocke of confession, which is a thing verie holyc and necessaric. Pasquine . Do I make a mocke of confession: say I confesse my selfe verie often times, didst not thou say euen now, that they are true confessours that confesse Christ, and professe him with their wordes, and with their deeds? Marforius . Yes, and I thought that for this cause they had bene called confessours. For of this confession I thinke our Master Christ spake, when he sayd : Hee that shall confesse mee before men, him will I also confesse before my father which is in heauen. And, so let your light shine before men, that they may see your good workes, and glorifie your father which is in heauen. But I aske thee of that other confession, that is called Sacramentall and Auricular, which is made to man, and of him, is hadde the absolution of sinnes. Pasquine . I should stand too long, to aunswere thee to all that that thou demaundest mee . But of this I will in fewe wordes put thee out of doubt. Thinkest thou that Christ was perfectlye wise? Marforius . I beleue, that he was most wise, and very

I.

wil dome

Psal 115.

Wherefore they are called confessours.

vwhat true cōfessours shoulde doe. False confessours.

Math. 10.

Math. 5.

Eare confession.

Pasquine in a Traunce.

Luc. 11. wil come it selfe. Pasquine. Thinkest thou, that his doctrine was absolute and perfect? Marforius. I beleue it, for he was God, vnto whom can be ascribed none imperfection without great and hainous offence. Pasquine. Doth there want anie thing in his doctrine, deliuered vnto vs by his Apostles? Marforius. Nothing that is necessarie to liue well, and to goe to euerlasting life. Pasquine. Sith he hath therefore made no manner mention of this eare confession, it is not necessarie for our blessed life. Marforius. This is it that I would so faine knowe: for many affirme that it is allowed by Gods word, and many denie it. Pasquine. Thou must needes knowe what thine owne doctour Panormitanus sayth concerning it, to whom I am sure, thou giuest credite. Marforius. He saith plainly, that such confession is not found in all the holy Scripture, nor that the Greekes were therefore by our Churches neuer holden as Heretikes, who denie the same, and will none of it, and yet doth the Pope condempne and holde him as an Heretike, that refuseth & denyeth it to be commaunded by Gods lawe. Pasquine. Oh meruaile not at that, for he condempneth also him that confesseth: That Christ is our onely Sauour, our onely redeemer, and our Advocate, than the which there is nothing more clere in the holy Scriptures. It is no meruaile therefore if he condempne such, & account them as heretikes, as will not receiue mens deuises in steede of Gods lawes. Marforius. Yet it seemeth, that it is commaunded in the holy Scriptures, most chiefly in that place (leauing all other aside, which indeede do little approue it,) where he giueth to the Church, the power to binde and to loose, and to remit and retaine sinnes. And howe shall the Church remit sinne, saie they, if the sinner tell it her not: and how shall she loose him, if she see him not bound? Pasquine. If thou beleue the Gospell, thy sinnes are forgiven thee, thou art assoiled, if thou beleue not, thou art bound, and art in sinne, & the seruant of sinne, & of the diuel. And this it is to bind and loose, to remit and retaine sinnes, & it needeth not that other knowe thy sins. It is inough for thee that thou know them and consider them, and that thou fee the waight of thine owne sinful nature. Loe, we read of the

Eare confession
 spoken or
 in scripture.

Panormi-
 tan^s iudg-
 ment of
 eare con-
 fession.

Luc. 2.
 1. Iohn. 4.
 1. Iohn. 2.

Math. 16
 A wonder
 full club-
 stanciall
 reason of
 y papistes.
 Marc. 16
 What it is
 to binde
 and loose
 sinnes.
 Iohn. 8.

the woman that sinned, was sorrowfull within her selfe, & she heard that healthfull saying, Thy sinnes are forgiven thee, nor we doe not reade, that she reckoned by her sinnes. A comfortable example for euery sinner. lac. 5. Haue thou also thy sinnes in defiance, and beleue the Gospell, and thou art alloyed. Marforius. And Saint Iames sayth, not he? Knowledge your faultes one to another, and pray one for another, that you may be heled? Pasquine. This which Saint Iames speaketh of heere, is that which Christ our master had before spoken, of brotherly loue, that if wee haue offended anie man, we ought to seeke to reconcile our selues to him, and this cannot be done, except he that offendeth, doe confesse to the other, that he hath done amisse. The true confession. This is the true confession and reconciliation which among Christians, from one to another ought to be done, the which Christ accepteth before all sacrifices, and euerie other holyc act. Wee neede not talke with sir Iohn of the matter, he must be wonne that is offended. And if thou haue offended God only and not man, confesse thy fault to God onely, who Luc. 7. onely forgiueth sinnes, and healeth the infirmities of y^e soule. It is not therefore euill done, if thou aske counsaile for the infirmities of the soule, at some man that is honest, & knoweth the truth, as thou doest for the infirmities of the bodie, mingling therefore with it no manner superstition, and that we (leauing the wholesome counsells and precepts of Christ) Confession better called confusion. consent to a confession, that ought rather to be called confusion, deuised by the shauelinges, to knowe the secretes of the world, and so with deceitfulnesse to bring the worlde vnder their fecte, as they haue done already. But Christ shall as leaues, confound all inuentions of men, and ouerthrowe the deuilers thereof with y^e breath of his mouth. Marforius. When hast deliuered me out of a meruailous scruple, y^e did sore hold my mind intangled. Pasquine. Shal I therefore speak of y^e other, sith y^e hast vnderstood what these confessors be? Marforius. I pray thee hartely. Pasquine. In y^e same Quere saw I also doctors mingled wth confessors. Marforius. I would y^e thou wouldest name them vnto me. Pasquine. I do euen scarcely remember them, so diuers were they, & so mad headed. Some were called Magistri nostri, some Nostri magistri, some Rabini, The order or quere of Doctors,

I.ii.

some

• Pasquine in a Traunce,

The olde
testament
more pro-
fitable than
the new.

Priestes
may kepe
vvhores
but mary
no vviues.

A Priest
of Placen-
tia.

All vvas
brought y
brought a
ny gaine.

some Scotista, other Illuminati, other Cherubici, other Sera-
phici, some Extatici, and some also Apostatici, and Lunatici,
and their seueral names were, Holcot, Briccot, Triccot, Scot,
Capriual, Zabarel, Lira, Hoccam, Barbazza, all obscure, but
when the world was ignorant, accounted most excellentlye
learned. Marforius. Out vpon thee, what Doctors are these?
thou makest mee asfeard onely to name them. But what did
they. Pasquine. All were labouring to enrich that heauen,
with both the Testaments. There sawe I Saint Gregorie,
with other Popes, who hadde hyred fouretene Porters, to
cause the tenths of the olde Testament to be carried into the
new Testament, & in lyke manner the Pyters, the Bends,
or Fillets, the Sacrifices, the Offerings, the Perfumes, the
Lightes, and almost all the things that were in the Jewes
Temple. Marforius. And did they not also bring the wiues
of the holy Fathers? Pasquine. No, but their handmaidens.
For they sayd that wiues belonged not to the new Testa-
ment. Marforius. Therefore haue they now for this cause,
in steede of wiues, whores? Pasquine. Yea, for they saie, that
it is not lawfull for them to haue wiues, but if they haue
whores and bastards, it maketh no matter. Marforius. And
what if anie of them were married? Pasquine. They would
persecute him, they would kill him, they would vndoe him.
Marforius. But for keeping of whores, & worse than y, they
woulde neuer blame him. Pasquine. No, knowest not thou
that Priest of Placentia, that this other daie was accused to
haue a wife and children, and straight way, the Pope depri-
ued him of the Benefices he had, and he went to Rome and
shewed, how she neither was nor could be his wife, because
she had a hus band, but her he kept as his Concubine, and by
and by the Pope restored him to his Benefices again. Mar-
forius Oh unspeakable abomination, and detestable gene-
ration, the sinke of them must needs ascend euen vp to hea-
uen. How is it possible that God shoulde suffer them anye
longer to continue? I cannot beleue that they can last much
longer thus. But followe on the rest. Pasquine. In conclu-
sion I sawe all the olde Testament brought into the new,
sauiug onely Matrmonie. Marforius. That may be y cause,
that

that so many Jewes in these dayes doe become Christians :
 Pasquine. It is in dede, and yet there would be many more
 of them, if the Popes would not then confiscate their goods,
 for thou knowest how couetous and greedie they be of mo-
 ny. Marforius. But how is it possible, that the new Testa-
 ment that is so narrowe and straight, could receiue so great
 spoyle as they brought from the olde. Pasquine. They play
 as the Shoemaker, that retcheth his leather with his teeth &
 Diers that stretch the clothes at the Sun vpon the tenters,
 & as Marchants y thrust the wools y occupy great rowmes, in-
 to a little corner of the ship, one haled on y one side, another
 heaved on the other side, one stole away a peece here, ano-
 ther put too a patch there, some stamped it very fine, & some
 mingled this peece, & some other y other peece, so y each man
 serued his owne turne. Marforius. But in transporting the
 Bishops fro y Testament to this, in y place where it saith:
 That the Bishop must be the husband of one wife: how did
 they vse the matter? Pasquine. Well I wote there was hard
 hold. For Paule will in any wise, that the Bishop haue his
 wife, and that for to take away all suspition of himselfe. As
 they were therefore all in a great sturre, a Romane Abbot
 stood vp and sayd: Heare ye fathers, know ye not, that it is
 not lawfull to bring the wines of the olde Testament into
 the new: but it behoueth vs, that in steede of wines, we haue
 benefices and fat liuings inough. Therefore will I that ye
 vnderstand that place thus: Let the Bishop be the husbände
 of one wife, that is to saye, let him haue at the least one be-
 nefice. And so shall we finde a place for our Bishop. And as
 for the rest that troubleth you so much, care ye not at all, for
 he neede not care whether he hath one wife of his own, that
 may haue wines inough of other mens. Marforius. And there
 was a good Doctour. Pasquine. Euen such as be all. But a-
 mong the rest, I saw one, that is accompted a Killer of the
 Church, who ran so at randon throughout the whole gospel,
 and with such boldnesse, that he set all at haucke. After-
 ward he gaue himselfe to write against Matrimonye, then
 after that, he opened his clothes before him, & began to knock
 himselfe on the breast: and that done, he stood vp, and held

The
 Popes cler-
 gye can
 stretch
 things for
 aduantage.
 Olde pul-
 ling and
 all for ad-
 uantage.

1. Tim. 3.

All the
 things of
 the olde
 testament
 ver good
 sauing
 viues.
 1. Tim. 3.

A bolde
 Doctour.

Pasquine in a Traunce.

Thomas
of Aquine
Dulia and
Hyperdu-
lia.

Sould doc-
trine of y
diuels de-
uiling.

The pre-
posterous
doings of
y papistes.

the forme or proportion of a Church in his hand. Marforius. Why did he beate himselfe? Pasquine. Because he did that which God commaunded not, as he had done against that, which God had commaunded, that is to say, speaking against Matrimonie. Marforius. Knowest thou not the names of any of them? Pasquine. Yes, and if I reckon them to thee, thou wouldst wonder at it, but I will name one or two of them to thee, because I will not lose so much time, for I haue many other things to tell thee. There was Thomas of Aquine, who sought if it were possible to defend his disputation De Dulia & Hyperdulia. Marforius. I remember that disputation. It is vengeance subtil. Pasquine. Who knoweth not that he had neede worke subtilly, that will make all men beleeue, that vnder the forme of the Diuell a man maye worship Christ? And that is, when as vnder the figure or image of the diuell, which thou seest before thee, thou dwelt for all that imagine with thy selfe, that there is Christ, & yet meanest thou not to worship that figure or stock which is in thy sight, but Christ whom thou hast (vnder that figure) conceived in thy minde. Marforius. Howe can that be done? Pasquine. How could it be done in the olde time, that when they offered an Dre, conceived God in their imagination, & vnder the Image of that Dre worshipped him? Thinkest thou that men haue at any tyme bene so foolish, that they thought that an Dre was God? and notwithstanding that there was no manner of resemblance in the worlde, betwene an Dre and God, they conceived (for all that) God in their imagination, through the image of that Calfe, and being so conceived did worship him. And this is y subtil Hyperdulia of Thomas Aquine, that thou ioyne God with a stocke, and that thou worship the stocke as God, euen as the Jewes worshiped the Dre for God. Marforius. This is indeede a very subtil, but no Christian opinion. Pasquine. And yet is it defended in these dayes, as an Article of our faith. Marforius. I know that they will maintain all such things, as ought to be condemned, and condemne all such, as ought to be maintayned. Pasquine. This therefore was it, which Saint Thomas of Aquine so botched vp, for if the truth

truth of this matter might be knowen abroad, they carued
 stocks, their pictures, their Images, their paintings, & their
 Idolls all would be in great daunger, and the gaine that is
 gotten thereby, would soone be at an ende. Marforius. Thou
 saist the very truth, for euen for the religious care of they
 gaine, and not for anye other cause, do the Priestes seeke to
 maintaine all that which God so much forbiddeth. Pas-
 quine. Hard beside Thomas of Aquine, I saw his master sit,
 to whom all the rest of his order vsed much reuerence. Mar-
 forius. How was he called? Pasquine. He thought they called
 him Albertus Magus. Marforius. I know not who that shuld
 be. Pasquine. It is that holy Doctor, which so profoundly dis-
 puteth of the secrets of women. Marforius. Thou vnder-
 standest them not well, he is called Albertus Magnus, & not
 Magus, who wrote also of the wonders of the worlde. Pas-
 quine. It may be that I mistooke it, albeit he may be called,
 after which sort you will, for he was not without cause cal-
 led Magnus, being a maruellous great Doctor, and a great
 Magitian. Marforius. And what didde his Disciples there
 with him? Pasquine. They were intreating of him, that hee
 wold go Ambassadoe to y^e citie of Coleyn. Marfor. For what
 purpose? Pasquine. Because it was said, y^e the Bishop there,
 fauoured too much the Gospell, & did as became a true shep-
 heard, and went about (with the helpe of Bucer and Me-
 lancthon) to reforme his Church, according to the rule of the
 Gospell. Marforius. But what wold they haue had M. Albert
 do ther? Pasquine. That he shuld seeke if it wer possible, to let
 y^e going forward of so holy a work. But he might haue gone
 thether, & haue lost all his labor, for albeit y^e citie stand some-
 what stiffe, y^e sheep for all y^e wil follow their good shepheard.
 Marforius. Of such good Bishops shuld they much need, who
 hetherto haue ben deceiued by these false gods. But sawest y^e
 any of those new doctors? Pasquine. Whō menest y^e to be the
 new doctors? Marforius. Fisher, B. of Rochester, Ecchius, Pig-
 hius, Albert of Vdine B. of Chioggia. Pasquine. Rochester is
 not only a Doctor, but also a Martir, therefore shall we finde
 him in the queere of y^e Martirs. But Iohn Ecchius & Pighius
 I saw not, & by y^e I could learne they were yet kept in their
 Purga

All for
money.

Albertus
Magnus
better cal-
led Magnus

A godly
bishop y^e
reformeth
his church

New doc-
tors.

Pasquine in a Traunce.

The re-
ward of
the purga-
tory Chā-
pions.
No purga-
tory but
Christes
blood.

Purgatorie, which they so stoutly defended. Marforius. Why are those defenders of Purgatorie, serued with y same sauce for their labour? Pasquine. I pray God, they be not cast into the bottomlesse pit of euerlasting fire, for none can defende other Purgatorie than Christs blood, without cruell iniurie and blasphemie to Christ, for so it happeneth to such as serue cruel Tiraunts turnes, that they themselues first fee the smart of their wicked deseruings. Perillus. But may teach them. Marforius. But dost thou thinke that they shall at any time come by hether, and be placed among the Gods. Pasquine. Of Pighius I dare not saye, because he is much esteemed among those Gods, for his eloquence and singular learning: but sure I thinke that Ecchius shall neuer be able to climbe to heauen. Marforius. And why not? Pasquine. Because he had a foule great paunch, that hung a foote & a half ouer his Codpæce, and that will be a great let to him. And thou knowest Marforius, that naturall writers affirme, that heauie things of their owne nature goe downe to the Centre, which thing he right wel vnderstood, that made his Epitaph, saying.

Ecchius
Epitaph

Heere lieth Ecchius buried full low,
That loued well wine and belly cheere:
Where his foule is seeke not to know,
For those were his Gods while he was heere.

Marforius. A pleasant Epitaph, and meete for such a paunch. This that thou saist, maketh me the better to beleue it, because I haue seene Pope Lion the tenth, for his great fatnesse had much a doo to goe by thre steps in S. Peters Pallace, whereby I conclude, that much lesse therefore shall he be able to flie to heuen, & especially when he hath no wings. But what canst thou tell me of Albert Bishop of Chioggia? Pasquine. I saue him in the middest among Pelagius, Arrius, Manichæus, and many other, and he was altogether full of heauinesse. Marforius. Knowest thou the cause why? Pasquine. I would needes vnderstande the matter. And it was tolde me, for there was come thether a Frier of Saint Fraunces of the Aine, who had tolde him, that he had seene in Venice, a shop where they sell Pilchards, ful of his works, which

Albert
Bishop of
Chioggia

Good
wyre to

which were solde by waight to them that kept shops. Mar-
 forius. I thinke, that the like wil hap one day to all the wri-
 tings of the founders of this heauen. But tel me, was there
 none other looked for there? Pasquine. Many were looked for,
 but most chiefly was one Iohn Cocles looked for, because hee
 was already canonized a Saint by the Pope, and appointed
 to this heauen. There was looked for also one Costazarus, &
 one Cornelius, who with his Phariseicall and Frierish opi-
 nions, stoutly fighting against Christ, had gotten y^e Bishop
 ricke of Bertinoro, or to say more truly of Bruteuor. Mar-
 forius. What was spoken of them? Pasquine. Of Costazarus
 I heard, that these Gods wer al wonderously offended with
 him, for he had deceiued his God the Pope. Marforius. And
 how? Pasquine. I will tell thee. Preaching in a Lent season
 in Spoleti, he made a bargaine with the Serrattanes (who are
 all common pickpurses) to part the gaine betwene them, &
 so published certaine false Bulls, of the pardons of Clement
 the seuenth, the which pardoned all manner of sinne & mis-
 chiefe, to him that wuold pay a peece of mony therfore. But
 first he let passe halfe the Lent, before he published his buls,
 that the length of the time shuld not discover his knauery,
 therfore when he saw it was time, he cast forth his nets, &
 drew a great quantitie of golden fishes. The Citizens of
 Spoleti, who are as craftie as the diuell smelled out y^e deceit,
 and he no lesse craftie than they, was ware that they per-
 ceiued it, and so without bidding his hosse farewell, depar-
 ted, and left the nets, but the fish he caried away with him.
 Marforius. There was a cunning fisher, but what was con-
 cluded by these Gods concerning him? Pasquine. To forgiue
 him, so that he follow his old wickednesse, & aboue al things
 to beware that he deceiue y^e Pope no more, nor speak ought
 against him. Marforius. And of Cornelius, what was sayd?
 Pasquine. They commended him much, seeing him so valy-
 antly in the Councel, defend y^e Popes cause against Christ.
 And they were talking to send the Angell Belzebub to the
 Pope, y^e he might put into his holy head, to make his beg-
 gerly bishoprike fatter to y^e purse. Marforius. But y^e euil dis-
 position of his body wil not let him take any rest, til it haue

stop mus-
tard pots.

Cocles ca-
nonized
a Saint.

Costaza-
rus.

Spoleti a
Cirie in
Italy.

A Friers
fine de-
uise to get
money.

Friers and
Picke pur-
ses holde
together.
Ill halting
before a
Crepill.

A mete
abassador
to send to
the Pope.
The sick-
nesse of

Pasquine in a Traunce,

The sickness of Costazarus in his body.

Physicians neither good for soule nor body.

Costazarus sicke bothe in body and soule. The sickness of his soule.

A Bishop spiritually begotten. The story of the little Greeke Bishop.

Quid nō Mortalia

brought him altogether into a consumption: for he rougheth oftē, & spitteth euen very bloud, & if thou cast his spittell into the fire, it stinketh. I can not tell now, whether he maye with the helpe & trauell of *h* *Whisitians* recouer. Pasquine, Not by their helpe whom at this present he vseth. Marforius. Therefore he vseth not the best. Pasquine. No, he vseth the worst, which are, Thomas of Aquine, Scotus, Ecchius, Rochester, Pighius, and the vnlearned Gaetanus, and he doth that which is forbidden to the *Whisitians*, he doth heale himselfe. Marforius, Thou tellest thy merrie toyes Pasquine, with a certain inward meaning. Thou meanest therefore that this Costazarus, is sicke of soule and not of bodye. Pasquine. I meane both the one and the other I. Marforius. And howe? Pasquine. He is in a consumption from top to the toe, but his soule is in a great deale worse case. Marforius. And how so? Pasquine. The euil disposition & corruption of his false *Welagian* doctrine, the cough of his ambition, the spitting of his bloudie preachings, and the stinke that groweth from his spitting, being cast into the fire of the holy scriptures, render a most corrupt sauour. Are not these signes that he is verie sicke. Pasquine. Yes truly, & chiefly for that he hath a tongue inough and inough to spare, vaine & whozish, the Pope hath giuen him little meate, and a light myter. Marforius. What shall become of him? Pasquine. He shal be let euen alone til he be rotten, and altogether putrified. And besides these, ther was looked for, the little Greeke Bishop. Marforius. What is he? Pasquine. He is the sonne of a Greeke Nunne and of a Greeke Priest, and was Apprentice to the Apothecarie at the signe of the Beare, that dwelleth at Sancta Maria formosa in Venice, and stamped spices: but after waring wearie of labour, became an idle Frier, and afterward for his Frierish behauioz, was made Bishop of Melopotamo, and this marchant was almost like to Costazarus, in doing against the Popes ordinaunces. For he hadde the charge to refozme the Bohemians, and because these Bohemians wil not receiue after the Popish manner, vnder one kind but vnder both, and this holye Papist would not goe beyonde the Popes Ordinaunces, and on the other side was loath to lose nyne Hungarianian

garian Ducates of gold, that they payed a pæce, he found out this deuice, not to housell them, nor to giue anye knowledge of his Bulls. The matter was discovered, and he called to Roine, thether he came, and there sayd in his defence, that he had thus done, because the Bohemians shuld not forsake the obedience of the most holy Apostolike See, and that consequently, this gaine should not thereby haue bene lost. And so he was absolved by the Pope. Marforius. And in this heauen, how passed they ouer the matter? Pasquine. Therewithell, for that which the Pope doth in earth, is done also in this heauen, and so much the better are they content therewith, as that they see him very carefull for the conseruation of this heauen, for he goeth about with extream diligence, seeking to stop the preachers mouths that confesse Christ, & last of all nowe in the generall Councell, he bashed not a whit, to speake against the Euangelicall and holy opinion, of y^e Bishop of Caua, by whom his beard was pulled away, to the great glozy and renowne of this heauen. And euen very then, was come a letter of his, in the which he shewed his diligence, and made those reuerend fathers vnderstand, how Venice, and all Italy, was full of Lutherans, & that they did continually increase. Marfor. These newes must needs much displease those y^e were aboue. Pasquine. Thou maist be sure of that. And they were also vengeance angry against the Pope. Marforius Alas man, against the Pope, and why? Pasquine. For they looked for another to come to this Heauen, that had built so many churches of stone, so many chapels, so manie Altars, so many furnitures for them, & so many other things for the conseruation, praise, and glozy of this heauen, that few were like vnto him. And the Pope, because he gaue him not the Bishopricke of Verona, hath nowe lost him altogether, and as the letters of the little Greeke sayde, this Gentleman is now about to forsake them, and to ioyne himselfe to Iesus Christ their mortall enimie. Marforius. If these newes displeased them, it doth the more please me, for (to tell the truth) they are growen into such a deadly hatred with me, (because they are so bitter enemyes to my Lord God) that I feare I shal not liue to see the al destroyed.

A. y.

But

pectora co-
git. &c.A proper
excuse to
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uery.The
Popes do-
ings agree
in heauen
& in earth
& Sathan ne-
uer slee-
peth.A bishops
beard pul-
led avay
in y^e Coun-
cell.A foule
fault in y^e
Pope to
lose such
a benefac-
tour.Christ &
the Pope
mortall e-
nimies.

Pasquine in a Traunce.

the quere
or order
of the
Martires.

Vnquiet
saints that
fight in
heauen.

Cruel &
reuëging
Saints.

The
Popes vi-
olēt argu-
mentes in
Disputa-
tion.

But followe on the rest. Pasquine. We came to the fourth
streete, where y Martirs are. Marforius. What doe they there?
Pasquine. All of them much disdaining their deaths, soughte
by all meanes to giue to men the punishment which they
themselues suffered. O, I will tell thee a merry pastime y
happened while I was there, I heard a great noyse, I sawe
euery man runne, and I runne for company, and I saw S.
Rocke and S. Bastian that wer together by the eares, Saint
Rocke had his lefte hand vpon the nose, and all ouer Saint
Bastians face, & with his right hande, bobbed him about the
heade with his Walners staffe, Saint Bastian on the other
side, he had with one hand caught hold of S. Rockes beard,
and with the other, hauing drawen out of his thigh one of
his Arrowes, was about to haue thrust it thorough Saynt
Rocks sides, and if the other blessed Saints had not come be-
twene them, there must needs haue bene the Diuel and all
to doe. Marforius. Wherefore fought they? Pasquine. Because
each of them pretended to be master ouer the Plague. Mar-
forius. How agreed they? Pasquine. It was concluded, that one
of them shoulde haue the Plague, and the other the Pestil-
lence. As I told thee therfore a little before, all these Martirs
thinking scoone of their deaths, sought to giue to men that
punishment, that they themselues had suffered. And there-
fore Saint Anthony thought to fasten his fire vppon some
one, Saint Rocke his Plague, Saint Bastian his pestilence,
S. Apolonia the Toothaches, S. Blase the disease of y throte.
Marforius. What strange things be these? I haue heard that
they haue helped such as haue had these diseases: but what
profit get they by this crueltie of theirs? Pasquine. What
thing is it that maketh thee so much to esteeme the Pope?
Marforius. Feare, for with sword, fire and water, he punish-
eth, whosoever abateth one iote of his power and kingdome.
Pasquine. Thou saist true, and these be the arguments, with
the which he disputeth against the Gospel. But if he had no
power to doe this to thee, how much then wouldst thou est-
eeme him? Marforius. But little. Pasquine. May feare there-
fore of other mens power, doe so much among men, as to
make one, of a man a God? Marforius. Yea out of doubt,
for

for feare made the first Gods in the worlde. Pasquine. Much more therefore oughtest thou to thinke, that this commeth to passe concerning Saintes, who are other manner of felowes then the Pope. Marforius. Thou meanest therefore that they vse this feat, that they may bee both feared & worshipped in the worlde: Pasquine. Who doubteth of that: Marforius. And who hath giuen them so great power agaynst men: Pasquin. The most high God, who sendeth his plagues by these Saintes that are euill Angells, that is to say, Diuells. Marforius. And after what sort: Pasquine. If men forsaking the true God, doe runne to false Saintes, wilt thou not, that God doth leaue them in the power of those, whom they haue chosen to be their defenders: Marforius. And mee thinketh it good reason. Pasquine. If I therefore chuse to my selfe, Saint Rocke, or Saint Bastian, or Saint Anthoine, to whom I beare my deuotion, and in my mishaps and aduersities run to them, and stand in feare of them, am not I as a slaue vnto them: Marforius. No Pasquine, we praise them, that they will sue vnto God for vs, and there obtaine for vs. When we pray vnto them, that they will not vse against vs that power, that they haue of God to doe vs hurt, but that they will deliuer vs from the same. Pasquine. Tell me, thinkest thou that God is become so olde, that he can now no more gouerne the whole worlde alone, and that he must diuide his kingdome, and his power among his Saintes: Beside that, when thou prayest to Saint Rocke, dost not thou euidently shew that thou belieuest, that he is more merciful than Christ, and that herein he can doe more then Christ: for else thou wouldest goe to Christ. Marforius. Albeit I sayde no, the effect sayd yea, Pasquine. Doing therefore this, seest thou not that thou dost iniurye to Christ. Marforius. And wherein: Pasquine. In preferring man before God, in believing y a man hath more mercie & can do more then Christ: to whom the Scripture saith, that God hath giuen all power in heauen & in earth, & that he is altogether mercie. In y thou wilt haue another aduocate than Christ, who as y scripture saith in many places, is our only Aduocate, & onely mediator betwene God & man. What vnexcusable foolishnesse

God vseth his Saintes as Ministers of his wrath.

The blind opinion of the ignorant concerning Saintes.

How iniury is done to Christ. Math. 28.

1. Iohn. 2.
1. Tim. 2.

Pasquine in a Traunce.

is that therfore of them, that forsaking so mercifull a Lord,
 so gentle and liberall a defender, so mightie an aduocate, in
 whom onely God the father is pleased, they run backe from
 God and his sonne, to certaine Saintes, whom they knowe
 not whether they be in heauen or no, nay rather is it to bee
 thought, that they be in the diuels codware, and thus leaue
 they that onely mediatur, that onely aduocate, that God
 hath prepared for vs, in whom onely God is pleased. Oh how
 many are vpon the Alters & worke myzacles, whose soules
 are tormented in hell. Marforius. Oh my Pasquine, howe
 much am I bound to thee, that makest me to vnderstand the
 greatnesse of my grosse ignorance. Now am I sorrie for the
 time that I haue lost about Iohannes Andreas and Specu-
 lator. But tell me, are Anthony and Rocke Martyrs? Pas-
 quine. Thou askest me euen in time, for I my selfe mer-
 uailed much at it, when I saue them in that Quere. But
 seeking more curiously to be out of doubt thereof, it was told
 me, that they were not martyred, but they earnestly sought
 to haue bene, and that they roamed through many Cities to
 be offered to the Lord, and could finde no man that woulde
 kill them. Marforius. This did such at all times finde, as ne-
 uer sought for it indeed, thinke thou now, whether he might
 lack it that sought for it, and most chiefly then, among those
 Diocletanes and Maxentij, that were wared sat therewith,
 as doe in these daies the Popes & their mitred Mahounds,
 who if they knew these our communications, I can assure
 thee, that they would easily graunt vs to be martyrs. But
 thou sawest not there Saint Peter & S. Paule? Pasquine. I
 saue them and I saue them not. For they were behinde a
 certaine curtaine, the which was by and by let down so low
 that a man myght see to their breasts, and anone it was dra-
 wen vp againe in the turning of a hand. Marforius. But
 Saint Christopher, was he there? If he were, thou didst not
 take much paine to see him, and to know him among the
 rest. Pasquine. I saue him, and beholding so monstrous a
 gyant, I asked mine Angel, if this giant were euer in earth,
 much meruailing, that none that hath written hystories,
 no, none of those y with so great diligence, haue written the
 doings

Math. 3

Writers
vpon the
law Canō

Bonner &
Story lac-
ked when
martyrdoe
was so
hard to
come by.

Cruel ty-
rants like
Bonner &
his bakes

The Apo-
stles of S.
Iohn La-
terane.

Christo-
pher.

doings of the Greekes and Romanes, and of others of olde time, hath made anie mention of so huge a Gyant. Marforius. What did the Angell answer thereto? Pasquine. He laughed at it: and desiring him to answer me, thus he beganne. Belæue not Pasquine (quoth hee) that there hath bene at anie time, so great a Gyant in the world: but this is a deuice of those wise men of the first christian common wealth, who meaning to set forth y^e life of a christian man, comprehended the whole vnder this Image, the which they afterward called Christophorus, for Christophorus is no more to saie, but, **Bearing Christ.** They saine therefore, that he is a Gyant, for that he must be strong that beareth Christ, and his truth in the presence of men. They saine also that he carryeth men ouer a water: for our lyfe is as a water, ouer the which we cannot passe, vnlesse we be carried, that is to say, we cannot passe to heauen, except he that is of Christ do carrie vs with the truth of the Gospell. They saine also that he hath in his hande a tre^e to staie himselfe by, this signifieth faith, the which if it did not holde vs vp, full oft should wee fall to the ground: they saine that after he hadde vsed this worke of charitie, the tre^e waxed greene againe, for Faith without good workes, is as it were drie and withered. And thus is he painted at the entrie into the Church, to the ende each christian man shoulde remember, whether he be as hee ought to be. There were also other Saints (mine Angel told me) that were likewise fained to set forth vnto vs (vnder y^e representation) some truth. As Saint George that killeth the dragon, to deliuer the kings daughter from that terrible beast y^e destroyed al Cappadocia: this Cappadocia is as much to meane, as the world: the dragon is the diuell, that deuoureth all that come to his hands, the kings Daughter, is the Church of God, S. George is Christ, who saving his church in peril, slaieth y^e dragon, & deliuereth his most faire daughter. And so he told me many other like. Marf. This doe I belæue right wel, for I remember y^e Decretall holdeth these two histories of no authorie, and not allowed by the Church, albeit the Friers haue sithens drawen all things to their own gain, partly through false dealing, & partly through ignorance.

The fable of S. Christopher is a figure of a Christian mans life.

Why Saie Christopher is painted without y^e Church dore as in Italie is vsed & other wher The fable of Saint George is y^e example of Christs life.

Pasquine in a Traunce.

vvritinges
of heeng
legendes

The gods
of the hea
then are
become
our gods.
Sancta
Maria Ro
tunda in
Rome.

Minerua.

Romulus
& Remus
Castor &
Pollux.
A nūber
of heathe
nisch cere
monies
couerted
into ne-
cessary ar-
ticles of
beliefe.

If this be true (as I well belæue it) how doo lies swarme in
fryer Iames of the Synkehole, and Anthonie of Florence, &
many other such lyke, who haue deuised not histories, which
ought to be the lights of y^e truth, but Fables of Lucian, not
liues of men, but lies of diuells, and with a barbarous and
irkesome stile haue intreated thereof. And he that taketh thē
not to be true, woe be to him: he is an heretike, let him goe :
nay rather kill him. And so saye I also of those doultysh de-
uises, lately wyrtten of Saint Katherine, & of Saint Tho-
mas Aquine, at the instaunce of that hypocrite, the Marques
of Vasto. Pasquine Thou seest therfore, that we must not so
lilyshly belæue euerie thing. I could reckon vnto thee a num-
ber of Gods of the auncient Heathen, transformed into our
Gods, with the same erour and falsehoo, and without chan-
ging anie other thing then the name onely, and often times
without chaunging the name at all. Beholde the Rotunda,
which in the olde time was called Pantheon (because it was
the dwelling house of all the Gods) now haue they made it
the dwelling house of all Saints: and in place of Cibeles, mo-
ther of all the Gods, haue they set the virgin Marie for head
of all the Saintes. And here hard by thou knowest is the
Minerua, which was in olde time the Temple of Minerua, &
now haue they dedicated it to Saint Minerua the Virgin :
euen as Pallas Minerua was a virgin. The temple which in
the olde time was of Romulus and Remus, they haue made
nowe the Church of S. Cosinus and Damian. The Temple
that was of olde time of Castor and Pollux, haue they nowe
made the Church of Saint Gernays and Prothays. Those of
olde time that had Lucina to heale their eyes, these of our
time haue Saint Lucie. Those of olde time had Ceres to bee
the Goddesse of coyne, these of our time haue Pancras. Those
of old time had Mars & Pallas to be Gods ouer the wars, these
of our time haue S. George and S. Barbara. The Seafaring
men in y^e olde time sawe Castor & Pollux, in y^e end of a tem-
pest: these of our time see Saint Eremus. Among those of old
time, it was not lawfull for y^e virgins of Vesta to marry: with
these of our time, it is not lawfull for Nunnes to marrye.
Among those of olde time the Church of Diana departed
from

from Zante, and together wth the builders miraculouſlye went into Spaine, as a mā may read in Pliny, wth thoſe of our time the Church of our Ladie at Loretto, came out of Sclauonie, and is meruailouſly come into Italy, as is to be read in the lying Legends of theſe pickpurſe Prieſtes deuiling. Thoſe of olde time waſhed themſelues with faire clere water, to cleaſe themſelues from ſinnes: theſe of our time fil- lippe with ther finger a little holy water on their forehead. They of olde time had Iuno Feronia, Iuno Lucina, Iuno Saturnia, Iuno Curites: theſe of our time haue our Ladye of grace, our Ladie of the myracles, our Ladie our Lords mother, our Ladie of the people. They of the olde time filled their Churches with little Tables, containing the vowes they made: theſe of our time fill their Churches full of little Tables, contayning their vowes. Thoſe of olde time ſaide, that in Beanes dwelled the ſoules of the dead: theſe of our time giue Beanes for the ſoules of the dead. And euen ſo, he that will goe and ſearch, point by point the Popiſh religion, eyther ſhall he find it altogether like to y^e of the olde Pagans, or if there be anie difference, it differeth but in the names onely. So that if we will worſhip theſe our Saints, becauſe we will not be accounted Peretikes, we fall to worſhipping of Iuno, Minerua, Mars, Hercules, Polyphemus, Briarius, and an infinite number of Diuells, vnder the name of Saint Anthonie, Saint Nichodeme, Saint Chriſtian, and Saint Naſſa. Marforius. Oh Paſquine thou haſt well opened my vnderſtanding, now certainly thou ſayſt the truth, theſe things are verie clere, I thought euer till now, that I had done well, following the worſhipping of thoſe Diuells. Paſquine. I haue other things without number to ſaie, and when I ſhall vtter them, I will make all the worlde wonder. Marforius. Oh happie daie when the truth ſhall be ſcene to ſhine abroade. Paſquine. Happie therefore is this daie, for thou ſeeſt how it is ſprong vp, and how it goeth ſhewing it ſelfe abroad to the worlde in deſpite of the ſhauen crownes. Marforius. Now procede on a while to the other Quæres. Paſquine. I will ſo, but firſt I muſt tell thee a ſewe thinges, that here I ſawe and hearde. Marforius. Tell me

Avenge-
able long
leape, or a
vengeable
lowd lye.
Theſe La-
dies be at
Rome, &
at Venice
they haue
our Lady
the faire,
our Lady
of y^e gardē
our Ladye
of y^e beans
& our La-
dy of the
Snow.
The Pa-
gās & the
Popiſh re-
ligion all
one, or els
but little
difference
betwene.
This Na-
ſſat was
made a
Saint by y^e
Pope, be-
cauſe ſhee
did proſti-
tute hir
ſelfe not
for mony
nor carnal
luſte, but
for pure
deuocion
to God &
meere ne-
ceſſitie of
the party,
hauinge

L.

then

Pasquine in a Traunce.

none o-
ther almes
to giue
for Gods
fake.

The Cha-
ritablest
Saint in al
y heauen.

Who be
heretikes.

Pasquine
alludeth
to these
wordes,
Predicators
and predi-
cators.
Saint
Thomas
Becket.
Rochester
lept with-
out his
hatte and
his head
also.

them therefore. Pasquine. I saue one of these martyrs that warned the rest of his fellowes, that they should do nothing against the heretikes, except they woulde beare the paynes thereof themselues, and that they shoulde take example by him, who had felt the vengeance of God, for that hee had accused of heresie such as he knew not, and of such thinges as he vnderstood not, and if there be anie, they should rather be wonne by admonishing them to leaue it, than with fire and torments to make them awaie. For they be not all heretiks, that be so called, but such as iudge contrarie to the holie Scripture, and that leaue the commandements of God, and follovo those of men, and defend the same as heauenly commaundementes, and also preferre them before Gods commaundements, these be heretikes. And heauenly thinges are the same onely, that are contained in the olde and new Testament, which if they will not beleue, the daie of the Lord shall come, that shal discouer all thinges, and shal make them repent it, and their repentaunce shall not then helpe them. Marforius. Who was that that was so honest? Pasquine. It was Rochester, about whom, were two martyrs, y one was Peter Martir of the order of Fryers Preachers. Marforius. Thou wouldest say Preachers. Pasquine. I alwayes misse indeede. The other was Thomas of Canterburie, each of them confirmed Rochesters talke. Marforius. But had Rochester his red hat? Pasquine. He had indeede his head red, and his shoulders, but it was with bloud, and not with a hat. Marforius. And I heard say y the Pope sent him a hat. Pasquin. Yea, but when the king of England vnderstode it, he caused his head to be cut of before he shoulde haue to doe with that Romish harlot, wherupon the Papists, for that they thought he dyed for their defence, and because he had written against the Lutheranes, they put him in the number of these holie Martyrs. Marforius. It is verie well. And for one selfe cause, as farre as I can perceiue, both Peter Martyr, a Dominicane Fryer in Italy, and Thomas of Canterburie in England dyed, the one for persecuting after their Fryerish fashio, certaine poore Countrie men, as heretikes, betwene Milaine and Como was slayne. The other, struiuing with the king
for

for certaine iurisdiccions, was condemned to haue done
 against the estate. Pasquine. Thou sayest truth. Marfori-
 us. Followe on then. Pasquine. Such manner of Martyrs
 are these of the Popes. Marforius. Saie on the rest. Pasquin.
 From this order, we went by to that of the Apostles and
 Euangelists. Marforius. I like well to heare of this. Thou
 wilt anone put me out of doubt, whether there bee twelue
 Apostles or more. For if Paule of Tharsus were a true Apo-
 stle, then are there xij. Apostles, leauing also the other, that
 are by him in his Epistles called Apostles. Pasquine. This
 question might well haue bene put among those, which Paul
 called vnprofitable and superfluous, but to satisfie my friend
 Marforius, I will aunswere in two sortes. First, therefore
 thou must remember, that we are in the Popes Heauen :
 where all things are contrarie and preposterous, & therefore
 is ther not that number of Apostles egall with that number
 that Christ had, as thou shalt vnderstand after ward. There
 was neither the true Peter, nor Iames, nor Iohn, nor Paule,
 nor none of the rest, but other of another manner of sorte.
 Marforius. Who were they? Pasquine. Those that are called
 Cardinals, the which in this heauen are in y^e place of the A-
 postles. Marforius. So it is also in Rome, but I thought that
 there had bene some other thing different one from another.
 Pasquine. Nay one milke is not so like another, as this hea-
 uen is like the court of Rome, in the which each man know-
 eth that the Apostles and Disciples are made for money, and
 not twelue, but ther may be made of them without number.
 But concerning the true number of y^e Apostles, know thou,
 that they are taken in two sortes. Apostle, is as much to
 saie, as a messenger, Ambassadour, or one that carryeth glad
 tidings. And so Paule dooth call Epaphroditus, an Apostle,
 whome the Philippians haue sent vnto him. But pro-
 perly those twelue are accompted Apostles, whome Christ
 our king and God, sent in the beginning to beare his Go-
 spell thorough the whole worlde. But speaking of Paule,
 it is not to be doubted, that he is not a true & faythfull A-
 postle of Christ, for euen as those twelue, (of which num-
 ber Iudas sayled, and in whose place was by the Apostles

The order
 of the
 Apostles
 & Euan-
 gelists.

Tit. 3.

In the
 Popes hea-
 uen all
 things are
 contrary.

Cardinals
 are apost-
 les in the
 popes hea-
 uen
 Court of
 Rome &
 this hea-
 uen al one
 he a-
 postles &
 Disciples
 are made
 for money
 Phil. 2.
 Math. 28.
 Mar. 16.
 Paule a
 true and
 faithfull
 Apostle.
 Act. 1.

L. ii.

appointed

Ad. 9.

xij. Apo-
stles and
not xij.

Saint Ie-
rome was
neuer no
Cardinal

Saint Ie-
rome an
enemie to
y Romish
Church.

Ierome
was called
a Cardi-
nal & was
none.
The order
of Cardi-
nals more
abhomi-
nable thā
honora-
ble.

appointed Matthee, by diuine inspiration) were chosen by
Christ, being then mortall: euen so by the same Christ, bee-
ing since immortall and glorious, was Paule called to the
office of the Apostleship. Wherefore the Apostles were verily
xij. and not xii. except they will take those twelue onely,
that were chosen by Christ all after one manner, and Mat-
thee as chosen by the Apostles, but yet (as I haue sayd) by the
spirit of God. Marforius. I see indeed that it is no great mat-
ter, whether a man knowe these thinges or not: yet is it
right pleasant to mee, that I haue vnderstood them. But tell
me, was Saint Ierome in this number? for I see that they
paint him lyke a Cardinall, & so they saie he was. Pasquine.
Saint Ierome was not there, neither could he be there, for it
is an euident thing, that in his time there were no Cardi-
nalls, but as that Poet sayth, Painters and Poets haue al-
wayes had authoritie to deuise what they list themselues.
And notwithstanding, in these daies men builde vpon the
dreames of Painters, the chiefe matters of our religion, and
they account that which is painted by as an Article of
Faith, and him that speaketh against it for an heretike. But
I saie that Ierome would neuer haue suffered, no such man-
ner of titles deuised by men, thorough the prouocation
of the Diuell. For he was Religious, and learned,
and farre from all ambition: and a most mortall enemie to
the Romish church of Antichrist, that then beganne to grow
as in all his writings may be seene. Marforius. Why then
haue they sayned him to be a Cardinall? Pasquine. I will tel
thee. When the Church of Rome began to make Cardinals,
seeing that the order or title could not be founded vpon any
place of the Scripture, because it excelled neither in anye
great learning or holynesse, to the ende it myght yet haue
the greater authoritie and reuerence, they beganne to paint
Saint Ierome (that was long before dead) with a red hat, &
set him forth as a Cardinal. Marforius. That was wel done,
but then it behoued the rest to follow him, in learning & ho-
lynesse. Pasquine. Is it not enough that they haue followed
him, in speaking against Patrimonie. Marforius. But be-
cause ther hath not ben one honest man at anye time sithens,

Is not that order therefore more shamefull and abhominable, than honourable? Pasquine. How wilt thou that they shuld be honest, if in their cursed oath they rebell frō Christ, and doe denie him, and ioyne themselues to Antichrist, and worship him? Marforius. By my truth thou saist true, who readeth that oath, shall finde that it is so, I neuer toke hēde of it before. Pasquine. But sith they could not giue dignitie, and authoritie, to that degree, with holinesse of liuing, and with sincere goodnesse, they haue giuen it to the same with their superfluous riches, and lyke very Tyrants, by force & not by loue, haue they gotten to themselves authoritie, and reuerence, or as we may say, *sauiug your reuerence also. Marforius. Thou must needs see also Bonauenture, that made the comentary vpon the Master of the Sentences, and Vincent the Dominican frier, that left certaine sermons behind him, for they are both Saints. Pasquine. I saw them, & they were wrangling together as they had bene mad. Marforius. And where vpon? Pasquine. Of that foolish question, y^e hath alreadie bred so great discords and tragedies, betwēne the Friers of Saint Fraunces and Saint Dominicke. Marforius. Of the conception of our Ladye thou meanest. Pasquine. Yea. Marforius. Is not that fond foolishnesse yet laid to soake? Pasquine. It will be laid to soake, when all sectes of Friers shal be laid to soake, or (to say better) ouerthrowen & brought to naught, the which is alreadie begun, and with the help of Christ shall shortly be ended. Marforius. God graunt it bee quickly. But knowest thou where this name Cardinal was taken: for Barbazza wil needes y^e Cardinal shuld be deriued from this word Cardo Cardinis, which in our tongue, is the hōke or hendge of a dōre. And Hostiensis will needes that they be founded vpon that place in the booke of Kings. The pillars of the earth are the Lords, and hee hath set the worlde thereon. Pasquine. But I found in an excelent Gramarian, that Cardinall is so called by the figure called Epenthesis, in Steele of Carnal, as they say, Induperator for Imperator, and for to alleadge the two Authōrs to set against thy two, I found in Ruzzante, that this word Cardinal commeth from the Canker, for the Cardinalls are the verie canker of the

How the degree of Cardinals is growen to so gret authority.

* This word sauiug your reuerence is vsed of vs vwhen we speke of some thing that is vnclēly or filthy, for men vse some time to say sauiug your reuerence he is a knaue or a cardinal, & so y^e author meaneth that this vword reuerence be- logeth to their riches and high estate, and this vword sauiug your reuerence to their vile and filthy life. Brabling & contention betwene the saiaits.

Pasquine in a Traunce.

The origi- Church, the which disease if it be not altogether taken a-
 nall of way, with some edge toole, or wth fire, it will neuer be whole.
 this word Another exposition haue I also found in Calapine, who say-
 Cardinal. eth that Cardinall, is euen the selfe same that Carneuale,
 1. Reg. 2. for neither the one nor the other doth attend to anye other
 Epithetis thing, than to eate, drinke, sleepe, commit whoredome, fall to
 Carneual banketting, & last of all, to doo all those goodly valiant aces,
 is shrou- that to declare them all would wearie Demosthenes, Cice-
 ide. ro, Virgil, Homer, Horace, & Pindarus All tongues are dumb
 The wick- to speake of them, euen the thousandeth parte. Better it
 ednesse of is to be still than saye little of them. And although a man
 Cardinals is vspeak- wrote of their vile naughtinesse more than Saint Augu-
 able. line wrote, yet should he haue said but little, for the stinke
 of them reacheth euen to the Scythians, and to the Hyperbo-
 rians, and to the furthest parts of the new world Marforius.
 They are therfore Apostates and not Apostles. But tell me
 somewhat of Cardinall Coutarine, and Cardinall Fregoso,
 Cardinals that fauo- called Salernitano. Pasquine. I sawe them not, for my good
 red the Angell tolde me, that they were not receiued into this hea-
 Gospell. uen, for they had fauoured the doctrine of the Gospell, more
 than was the dutie of Cardinalls, and that if the waight of
 their Cardinalshippe haue not pulled them downe: he
 thought that they were ascended to the true heauen. Mar-
 forius. God is strong inough, he might easely haue drawen
 them vp thether, if it were his will. Pasquine. I know that
 well, for all things are possible with God. Marforius. I pray
 thee hartely talke no more to me of these men, but followe
 on the rest. Pasquine. I will, but I doubt that we shall goe
 from euill to worse, for after these come the Euangelistes:
 The order of the Euangelists who when I saw, me thought I felt my soule to be toyn as
 it wer out of my body for very sorrow. Marforius. Alas, what
 is that I heare thee say? Pasquine. It is as I tell thee, for
 in place of those foure Euangelists and of their Gospells,
 (albeit the Gospell be but one onely, be it either written by
 the Apostles or the Euangelists) I saw y^e there were foure
 Councells receiued, that is to say, that of Nice, that of Con-
 stantinople, that of Ephesus, and that of Calcedon. And then
 foure Doctozs of the Church, that is to wit, Ambrose, Au-
 gustine,

gustine, Ierome, and Gregorie. And after these, other innume-
 rable, whom we had scene in the Quere of the Doctors. And
 moreouer, were added the booke of the Decrees, Decretals,
 Sedes, and Clementines: neither did all this suffice, but it
 was also granted to euery one, so that he had either a colwe
 or a shauen crowne, to write what him listeth, and the same
 to set forth, in steede of Euangelicall and Apostolicall Doc-
 trine: insomuch, that the Pope hath drawen all thinges to
 himselfe, and hath placed himself in the steed of Christs gos-
 pell, and of God himselfe, nay rather aboue God, and aboue
 all lawes of God or men, affirming that all consisteth in his
 owne brest. Beholde therefore what manner of Euange-
 lists and what Gospells they be. And yet I tell thee nothing
 of y^e bels, of the carued, of the painted, and of the molten I-
 mages of the Church, of the Crosses, of lights, of ware, of
 vessels, of garments, and other ornaments, all which things
 they will needes haue to be taken for true Euangelistes.
 Wherefore I pray thee cause me not to speake any more, of
 this so abhominable and detestable a quere. Marforius. Pro-
 ceede therefore to the rest. Pasquine. A little off from hence,
 was the order or Quere of Priests and Leuites. Marforius.
 New or olde? Pasquine. New made of the olde. Marforius.
 How? Pasquine. Remembrest thou not, that we sayd before,
 that I saw in the Quere of the Doctors, they carried the
 old Testament into y^e new? Marforius. I remember me well
 of that, but I thought that our Priesthoope had come from
 Christ, and not from the olde Testament. Pasquine. What
 did make thee thinke so? Marforius. Many things: first they
 were Priests by nature, and by succession, for the Tribe of
 Leui had this priueledge of God: wherefore Leuiticus, was
 called the Priesthoope. Our Priesthoope consisteth not in a-
 ny family or kinred, but they are Leuites and Priests, that
 are by the Bishop therevnto chosen & greased. Beside that,
 they sacrificed brute beastes, but our Priests doe offer and sa-
 crifice Christ to God. Pasquine. Thou followest the error
 of the Papistes Marforius, that is to say of Romish church,
 but a remedie must be founde for this error. Marforius.
 What remedie is that?

What shal
 we crowne
 may do.

2. 1 thes. 2
 The Pope
 is aboue
 all, both
 God and
 men.

How the
 Popes pal-
 try must
 be este-
 med.

The order
 of the
 Priests &
 Leuits.

Nu. 1. 1.

A compa-
 rison be-
 twene y^e
 priesthod:
 of the old
 lawe and
 the Popes
 Priestes.

Pasquine.

Pasquine in a Traunce.

Errour: y
infirmi-
ties of the
minde.
True wis-
dome the
medicine
of y mind.

Christes
wisdom
the health
of y mind.

A descrip-
tion of the
true Priest-
hood.
1. Pet. 2.
All Chri-
stians are
Priests.
Rom. 12

Induction

Heb. 10.
Iohn. 1.

Pasquine. The Philosophers said, that Philosophie was the medicine of the minde, for it toke away errors and purged the minde. But we that haue receiued the truth from y true God, say not that Philosophy, (that is to saye, the desire of worldly wisdom) but the wisdom it selfe, giuen vnto vs in the writings of the Apostles, is the medicine of y minde, and a most sure remedy against al errors, which are the diseases of the minde. Marforius. Why then, is that an error of our Priests. Pasquine. It is a fowle error, and a madness of minde very dangerous. Marforius. I much desire to be healed of this infirmitie, and to haue againe the health of minde, which is the wisdom of Christ. Pasquine. Thou shalt soone be whole, for thou knowest thy disease, and desirest the medicine, I will therefore begin to cure thee. Al that thou hast spoken of Priesthood shall be ouerthrowen, if thou wilt thinke, that neither the Apostles nor the Euangelysts, haue written so much as one tittle of such kinde of Priesthood and Sacrifice: but where they haue spoken of Priesthood and of Priests, they haue not meant it of those that are annoynted by Bishops, but of that Priesthood that maketh all Christians to be Priests, consecrating them with the vntion of the holy ghost, and not with oyle coniured and consecrated by Bishops. Peter the Apostle saith, that all Christian men are a spirituall household, and a holye and royall Priesthood, to offer spirituall offerings acceptable to God, through Iesus Christ. And so S. Paule prayeth the Romans, and other the true worshippers of Christ, y they offer theyr bodies in a liuing Sacrifice, holy & acceptable to God, which is your reasonable seruing of him. Wherefore thou seest that we are all the temple of God, Priests, Offerings, and Sacrifices most acceptable vnto God, for our Lorde Iesus Christ, the high Priest, & everlasting Bishops sake. I would therefore know of thee now, if thou beleue that Iesus Christ the high Priest and Lambe, haue taken away the sinnes of the world, as saith Saint Iohn, and all the whole scripture. Marforius. Yea, I beleue it. Pasquine. I would know of thee, for what occasion thou thinkest, that the Priests of the olde Testament, so oftentimes renewed those Sacrifices, and hea-
ped

ped so many offerings one after another. Marforius. Because God had commaunded it. Pasquine. That is true, but yet for another cause saith Paule, that is, because those Sacrifices did not take away sinnes, and therefore were they so often renewed: for els there should haue bene an ende of their sacrifices, as Paule saith. Marforius I vnderstand thee now, but I know not to what ende thou speakest this. Pasquine. To what ende thinkest thou that the Priests and other of the olde lawe, were instituted by God? Marforius. For sacrifices I thinke. Pasquine. Priests therefore were instituted for sacrifices, and the sacrifices and the altars for sinnes. Marforius. So it seemeth to me. Pasquine. Take away therefore sinne, and thou shalt see, that there is no more Priesthood, altar nor sacrifice. Forasmuch as Paule sheweth vs the reason thereof, by that which the holy ghost spake. This is the Testament that I will make with you. After those dayes I will giue my lawes into their hearts, and will write them in their mindes, and will no more remember their wickednesse: Thus doth he conclude, whereas remission of sinnes is made, there is no more oblation for sinnes: & to shew that we are true Priests, he addeth exhorting vs. Sith we haue therefore my bretheren through the blood of Iesu, libertie to enter into the holy place, by the new and lining way, which he hath prepared for vs, through the vayle, that is to say, his flesh. And seeing we haue an high priest, which is ruler over the house of God, let vs draw neere with a true heart in a sure faith, hauing our heartes washed, and the euil conscience put away. But as touching that thou hast saide, that our Masse-mongers offer euery daye Christ in their sacrifice to God: thou arte not able, with anye little authoritie of the Scripture to confirme it. Naye rather, it is against the Scripture, and is deuised to the blasphemie of Christ and of his Sacrifice. For it is written to the Hebrues. That we are sanctified by the offering vp of Christs body, once onely done. For he hauing offered one onely offering for sinnes, is set downe for euer at the right hand of God, and from henceforth tarrieth till his enemies be made his footstoole, for with one onely oblatiō, hath he made perfect for euer, those that are sanctified

Sacrifices
of the old
lawe could
not take
away
sinne.

Heb. 10.

Why Pri-
ests in the
old lawe
were in-
stituted.

Heb. 10

Iere. 31

Heb. 10.

The Po-
pish Priests
can not of-
fer Christ.
Heb. 10

Pasquine in a Traunce.

Wherefore ther needeth no more any other sacrifice to purge
 sinnes. For Christ to whom it was sayd, Thou art a priest
 for euer, hath once onely and sufficiently offered himself for
 our sinnes, an euerlasting, vnchangeable, perpetual offering
 and sacrifice. But these mates calling their Masse a Sacri-
 fice, goe about to shew, that the sacrifice of Christ once onely
 done, is not of perfection to wash away all sins. The which
 how great an offence, how great a blasphemie and iniurye
 it is against the bloud of Christ, all godly men doe knowe :
 and not onely doe they this outrageous offence, but they do
 also commit sacriledge, these Masse-mumblers of ours, who
 affirme that they offer Christ to God, whom the father gaue
 to vs. And Christ said to all : Take yee, eate ye, drinke ye of
 this all of ye. And these for all that doe the contrary, and wil
 seeme to be more rich than God, sith they say, that they giue
 that which they receiue, or rather that they might receiue,
 if they beleued the holy Scriptures. But the matter is far
 other wise, for they neither giue nor receiue nothing : they
 giue not, for no man can giue that he hath not, and that they
 haue not Christ, by this it maye be scene, in y they haue not
 faith, the which onely maketh of the heart of man, the tem-
 ple of Christ. And for the same cause cannot they receiue
 Christ, whiles he is offered vs. For with the onely Faith &
 assured stedfastnesse in the goodnesse of God, and of the Sa-
 crifice of Christ, Christ is to be receiued. And if they can giue
 any thing, they can giue the Diuell, whom they haue recei-
 ued : euen as Iudas the traitor into whom Sathan entered,
 when Christ offered him the pece of the mystical bread. But
 if thou haue any thing to say heerunto, say on, for I wil say
 nothing els. Marforius. What wouldest thou that I should
 say against so open testimonie of the Scripture? Wilt thou
 haue the sicke man strue with the Whistion? I haue taken
 this wholsome drinke that thou hast giuen me, and I hope,
 that hauing well digested it in y bowels of my soule, it wil
 purge me & heale me, not only of this, but of manye other
 diseases. But one doubt sticketh yet in my stomacke, whe-
 ther thou wilt haue in y Church of Christ any orders, or any
 holy function. Pasquine. I denie not, nor refuse not, (my Mar-
 forius)

The great
 blasphemie
 of the
 Popishe
 Priests.

Math. 26.
 Luc. 22.

The
 Priests say
 they giue
 Christ.

How
 Christ is
 giuen.

The Pa-
 pists giue
 the Diuell
 and not
 Christ.
 Iohn. 13.

Orders ne-
 cessary in
 y Church.

forius) the ministratione of the Church, nor any order, that may
 be brought in by the testimonie of y^e new Testament. For
 I learne by S. Paule, y^e Christ hath giuen vnto his Church, Ephe. 4.
 Some to be Apostles, some Prophets, other to be Euangelists, Rom. 12.
 other pastors, & some teachers, that the Saints might haue all 1. Cor. 12.
 things necessary to work & minister withal, to the edifying of
 the body of Christ, till we euery one in the vnitie of faith, &
 knowledge of the sonne of God, grow vp to a perfect man,
 after the measure of the age of the fulnes of Christ. Marforius
 This must needs be a very goodly order: but I vnderstand
 it not well. Pasquine. I wil declare it vnto thee. Apostles are Apostles
 those, y^e beare y^e Gospel vnto diuers people & Nations. what they
 Prophets are those, y^e being inspired by y^e holy ghost, do forwarn be.
 the church, of y^e things y^e are like to happen vnto her. Prophets
 Euangelists are those, y^e best are able to shewe forth & declare the what they
 Gospel, & are good Dratores in Christian knowledge. Pastors be.
 that also are called Bishops, are those that haue y^e authoritie Euange-
 well to gouerne y^e Congregations, & that feede their flockes lists vwhat
 with good example of life, & with true doctrine, & are watch- they be.
 full to vnderstand y^e manners & the liues of their Congre- Pastours
 gation, & the names of each of their sheepe. Doctors are they, vwhat they
 that in y^e Congregation teach good sciences, whether they be are.
 holy or prophane. And this is it y^e thou demaundest of me.
 Albeit I do not seporate from the body of Christ, neyther
 Magistrates, nor the dutie of good Princes, nor any other
 offices of y^e Christian common weale, which Paule himself in
 many places declareth. But I haue declared to thee briefely,
 these 5. principal offices. Mar. But what saist thou of priests? Priestes
 Pasq. A priest is as much to say as an Elder, & they wer the vwhat
 self same y^e the Bishops were, or senators of y^e church, of no they are.
 lesse respect for their age, than for their godlines. But yet wer Priestes
 they neuer sacrificers nor Massmblers, whatsoeuer our sme vvere no
 red shauelings prate therof, be they either y^e highest, the low- sacrificers
 est, or y^e rude sort of sir Iohns. Mar. I stand now harkening in the pri-
 that thou shouldest shewe me, what y^e sawest in y^e Quere of mitiue
 priests. Pasq. I saw a shameful & disordered rabble of priests, Church.
 of whom some wer Canons, some Parsons, some chaplains, A disor-
 some Archdeacons, some Archpriestes, some Prouostes, dered ra-
 some ble of
 some shaued
 some Priestes.

Pasquine in a Traunce.

some singlesoled Priests, some Deacons, some Chaunters, & some of a thousand sorts of names, which haue bene founde out, sith the name of a Minister, (through the pride of the wicked) began to stinke, as nothing honourable, and yet too burthenous. Marforius. What were all they doing? Pasquin.

The consultation of the Popes clergy. The Popes clergy is craftie & subtil.

Fat Priests fel to packing for feare of sacking.

The hedge priests for feare they shall lick no parte, vvorke another way

The way to bring priests in credit and estimation

They were consulting of their riches, of their tithes, & pensions. Marforius. What might be the cause thereof? Pasquin. Because the Pope demaunded the tenths of their benefices, and not once onely, but euery yere once, yea twice a yere, & they were deuising meanes, how to scrape home to themselves by some other fine fetches, all y^e which they were constrained to giue to the Pope. There shuldest thou haue heard diuers opinions, some there were that said, that it was good counsel to deuide among themselves, the riches of their Churches, as Chalices, Patens, siluer plate, and the gaye copes, & other ornaments, alleadging, that if they did it not the soner, the Pope, or the Turke, or els the Lutherans would sone after do it, sith they haue their wepons redie. Here against spake certaine poore hedge Priests, doubting that they should not haue their part of the pye, and said, that it should be muche better for euery mans purpose, if each of them in his owne towne and church, would first shew forth outwardlye great holinesse, in their church garments, in their owne apparell, in their countenance, in their gestures, and about all things in Passing deuoutly, and to attend diligentely to all they outward ceremonies. And that done, that each of them finde out some goodly Image, or of the bones of some dead man, and some newe Reliques: or to make some dropes of bloude come out of a Crucifixe, or of some other Image: or else to make the Virgine Mary weepe, or finde some of her milke, or saye that their God leapeth, and is in forme of a childe: or else saye that they haue seene straunge and wonderfull thinges in their Passing, or haue seene some straunge vision, or to saine some other pretie seate: affirming this to be the waye to cause them to be reuerenced, and obeyed of the people, and to recover that reputation, which for their abhominable naughtinesse they haue losse, and not onely to maintayne, but also to increase their riches.

But

But such as most commend this deuice, were of the Hypocritish order, instituted by Cardinall Chietti. Marforius. I remember, that I heard while he dwelled in Venice, that he had set vp a new sect of Priestes, founded altogether in hypocrisie and outward shew of holinesse, whercof it is come to passe, that all hypocrites are called Chiettines, the which sect he forsooke, as soone as he had caught that he fished so; so; he had left his Bishopricke, that he might gette him a Cardinalls hat, as Aretine sayd. Forthwith therfore as his deuice came about, he came flinging hether, to infect the Court of Rome with his hypocrisie. Pasquine. Diddest thou neuer heare, how he answered his Priestes at his departing from Venice, when they asked him whether he went. Marforius. No, I heard it neuer. Pasquine. Whether I goe, quoth hee, Iohn. 8. thether can you not come, meaning that he left them in pueritie, and in their filthinesse, and that he went to Rome, to that great dignitie, as to his owne heauen. Marforius. We vsed the words of Christ to good purpose, vile varlet that hee was. Pasquine. In such lyke sort doe they interpretate the Scriptures all the packe of them, and so by abusing it, finde they out Purgatories, Popes powers, and all other reasons for theyr defence. But let vs come to the Quere of the Patriarkes & Prophets. Marforius. Marie I beseech thee heare tely, and saie on. Whether there were in that place the ry. sonnes of Iacob, so; they were all called Patriarkes. Pasquine. No, but those that I saue, were of y new Testament, Marforius. Why, are there also Patriarkes of the new Testament? Pasquine. To tell thee the verie truth Marforius, the Patriarks of the new Testament, are none other than Popes, Cardinalls, Fryers, Priestes, and such lyke, of whom thou shalt not finde one iot in the holy Scripture. But our forefathers, who were the deuilers of this so greate a mysterie of iniquitie, and of deceit, to the end other should not perceiue, that they altogether played the Iewes, carried not the Patriarkes of the olde Testament into the newe, but into their owne Synagogue. Marforius. And who are these? Pasquine. There are two sortes of Patriarkes, of the one sorte, are the Patriarks of the foure regions, y is is to say, that of

Ipoerites
commend
most this
deuise.
Chietti
setteth vp
a new sect
of Ipoerites

Iohn. 8.

The order
or queere
of Patry-
arches &
Prophetes

Patriarch-
es of the
new Te-
stament

ij sortes of
patriarches

M.iii.

Rome,

Pasquine in a Traunce.

The one sorte. Rome, of Antioch, Alexandria, & of Ierusalem. And the seate of the Empire beeing after ward remoued to Constantinople, to the rest of the Patriarkes was adioyned he of Constantinople, and after ward other, as that of Aquilgia, and that of Venice. And they haue obtained this degrée, because they are heads and rulers of other Bishops, as they also are Bishops themselues. There was another sorte of Patriarkes, who had no manner superiozitie or dignitie of the Patriarkships, while they were aliue. Marforius. Why, and are they made Patriarkes when they be dead? Pasquine. Yea, out of doubt, euen as Saint Peter was made Pope after his death, which neuer was, nor neuer could be, nor yet was he at any time in Rome. And euen so was Saint Ierome made a Cardinall. Among these Patriarkes are accounted Saint Iohn Baptist, Saint Dominicke, who instituted the order of preaching, I would saie preaching Fryers, and Saint Frances the order of Fryers Minores, or vnderminers. Marforius. Why are they called Patriarkes? Pasquine. Because they are the chiefe of the Fathers, and the deuisers of sectes, that is to saie, of the Fryers who call themselues Fathers. Marforius. Why then, by this reason, euerie order and house of Fryers, may call his autho? or founder Patriarke. Pasquine. That they maye, but these Families of Fryers haue bene more ambitious then the rest. Marforius. Sawest thou there Dominicke and Fraunces. Pasquine. I saue them, but in other apparell, then they were in the Queere of the Fryers, for there were they both cladde lyke shepheards, with a weede of rough course cloath, & in the midst thereof a hole, to thrust out their heads, and a hoode made fast thereto to keepe them from the raine, and from colde, so? so were the shepheards of Italy and Spaine wont to be cladde. But heere I saue them in Pontificall apparell, and with Crownes on their heads. Marforius. Two things there are that make me much meruaile, the one is, that I see their succellours & followers goe clad in so fine clothes, and to be so loftie and proude, the other is, howe it is possible that they maye bee in two places at once, heere and among the Fryers. Pasquine. Thou must not meruaile at that, for they are Gods,

and

and occupie no place at all, but where and when they lyt, they are seene, and doe suffer other to looke on them, as (if thou vnderstandest not what I meane, I will shew thee by a similitude. Euen so are they in diuers places at one instant of time, as Chyestes bodie with his naturall length and breadth is contained in a thousande Hostes and Passes at one instant. Marfor. If I did not vnderstand thy similitude, I should with the Logitians conclude, that if they be not in some place, ergo they be not in all, for there is nothing but hath a place proper to his nature, but these thinges I lette passe, and desire to heare what these Patriarks did. Pasquin. Thou askest me not of Saint Iohn Baptyst. Marforius. I had forgotten that he was accounted among the Patriarks, for I tooke him to be onely a Prophet, and more then a Prophet. Pasquine. Knowest thou not, in the Letanies of Saint Gregorie, he onely is placed there vnder the title of Patriarks and Prophets? Marforius. I haue hearde a thousande times, but I remember it not. Pasquine. I saue him in that place, but (oh Lord) how farre different from that which the Euangelistes describe him. Marforius. Thou tellest me of wonderfull alterations, & far more strange then Ouid wyseth of. Pasquine. I tell thee as the truth is, if thou wilt beleue the Gospell, thou maist see, that the same Iohn Baptyst was clad in a garment of Camells haire, and called all men to repentaunce, he baptised, and shewed forth plainly the lambe of God, that taketh awaie the sinnes of the world. But this Iohn Baptyst that I speake of was a terrible fellow, and had in his hand a faire sharpe glaue, and was armed at all paces, and was followed after, not by a number of sorrowfull sinners, but by a rout of Sea roauers, that call themselves Knightes of T'herodes.

Dominik
are Gods.

Iust as let
mans lips.

Iohn Bap
tist.
Iohn. 11.

Math. 3.
Luc. 3.
Iohn. 1.

A new
Iohn Bap
tist pa-
tron of
Knightes
of the
Rodes.
Knightes
of the
Rodes.
Malta a
fretting
stone.

Marforius. Thou meanest Knightes of the Roades: so called by the Isle of Rhodes that they lost. Pasquine. I haue alwayes heard them called Knightes of T'herodes by suche as speake clarkly and within booke, and nowe are they called Knightes of Malta, according to the nature of the stone called Malta, which is to frette and consume: for suche is the nature of those kinghtes, Marforius.

Oh

Pasquine in a Traunce.

John Baptist
tith for-
ceth men
to repent,
not by pre-
ching but
by piracie

John. 18

Palabras
in Spanish
is to say,
vvordes.

The filthy
life of the
knights of
the Rhodes

Oh what a wonderfull oddes in conditions is there . But
what doth this Iohn Baptist? Pasquine. This also doth bap-
tise, but by violence, and in the water of the Sea. Marforius.
Thou meanest, when he sinketh the shippes of pöore Barry-
ners. Pasquine. He maketh many to repent themselves, and
sendeth them into the wilbernesse . Marforius . Yea, when
with his mates he falleth to roauing and spoiling this man
and that, and leading awaie the silly soules as prisoners .
Pasquine. So I saie, for he followeth Saint Iohn Baptist in
all things, and that couragiously . Marforius. If Christ had
sent this Iohn Baptist before him, he should more easily haue
brought the Iewes to subiedion, for feare of him. Pasquine.
The kingdome of Christ our God was not of this worlde,
as thou knowest, for the Iewes looke for a Messias that shuld
be lustie, and that with weapons and mischief shoulde de-
stroie all. Marforius. What badges were they? Pasquine. All
weare in their vpper garment a crosse , some white, some
redde, some greene, some plaine and straight, some gathered,
and some tothed lyke a Sawe, and those I tooke to be Spa-
niards, not onely by their apparall, and by the Palabras, but
also because they stode next of all to their God, S. Iames.
Marforius. Wherefore weare they that crosse in the vpper
garments? Pasquine. Because they cannot carrie it in theyr
hearts, and if thou wilt haue another reason therefore , be-
cause they curksie & trouble many from time to time . Mar-
forius. But what haue these folloives to doe with S. Iohn
Baptist? Pasquine. What: they make many deserts in the ho-
nour of Saint Iohn Baptist. Marforius. But Saint Iohn ne-
uer made no desartes, but dwelled in them . Pasquine . And
these mates make them, and leaue other to dwell in them,
and dwell in more ase and pleasure than Sardanapalus. Mar-
forius. I haue indeede heard, that when they had Rhodes, they
did such things as Turkes woulde not haue done, and for
this cause, I thinke, by Gods iustice they were driuen from
theyr olde abiding place. Pasquine. So commeth it to passe,
when we wyll wyth force and cruelty, bring men to Christ.
and not with loue, righteousnesse, faith, and true Christi-
an doctrine : as dyd our olde Fathers in tynes past.

Marforius,

Marforius. For ought I see, in these Knights thou speakest of, there is no more Christianitie in them, but in the names onely. Pasquine. Naie not yet in the name, for they are not called the knights of Christ of heauen, but of Saint Iohn of the Rhodes. But in this point they seeke to bee lyke him, in that they marrie no wiues, and liue lyke single men. Marforius. If they haue no wiues, they haue the more harlottess, and though they liue lyke single men, yet lyue they not chaste, but this is not to bee lyke S. Iohn, but rather some vile filthie Ruffian. Pasquine. Thou hast hit it. Marforius. Followe on to the other Patriarkes. Pasquine. Saint Dominicke had called to Chapter all his Wyours, Subpriours, and the Vicars of all other nations, and most chiefly of the Spaniards, and was treating with them for the burning of heretikes, or howe by some other deuice to make them awaie. Marforius. But this is not done lyke a Prince, but lyke a Tyrant, not lyke a Saint, but rather a Diuel, for this is not the waie to winne men, but to destroy them, nor the waie to followe Christ, but Sathanas, who was a murderer from the beginning. Behold what Christ sayth, Suffer them both to growe vntill the haruest, that while ye weede out the tares, yee pull not vp the corne also. But these men weede not out the tares, but pull vp the good Corne: for if they would rote out the cockle and tares, they must of force rote out themselues, who take for heretikes all such as speake against theyr hypocrisie, wickednesse, and cursed Idolatrie, as the Lutheranes, who are indeede true Christians, and they themselues Antichristians. Pasquine. I see nowe that thou vnderstandest the matter: but couldest thou shew in few wordes and with anie effectuall reason, which are the Christians, and which the Antichristians. Marforius. I doe indeede in my selfe vnderstand it, but I should not be able to shewe the same plainly to another. Pasquine. I wyll doe it then. Let this be vnto thee an euident token, to knowe thereby these that haue alwayes persecuted, are Gods enymies, and those that are persecuted bee his friendes. And to beginne at the beginning of the woorld, thou seest that Abel dyd neyther persecute

Knights
neither
Christians
in deede
nor in
name.

The Po-
pes patri-
arches co-
spire the
deathe of
gods ser-
uaunts.

A vvrong
vvaie, to
vvin men
to Christ
Iohn. 18
Math. 13

Why Lu-
theras are
condened
for here-
tiques.

How to
knowe
gods eni-
mies from
his friends

Gen. 4.

Pasquine in a Traunce

Gen. 27. no: slaine Caine, but was persecuted and slaine by Caine: Ia-
 Exod. 14. cob did not persecute Esau, but Esau persecuted Iacob: Moses
 did not persecute Pharao, but Pharao persecuted Moses:
 Iohn. 15. Christ didde not persecute the Pharesies, but the Pharesies
 persecuted Christ. The Apostles, and al the true Partirs of
 Christ did neuer persecute the Tyrants, but the Tyrantes
 persecuted them and slew them. And yet for all that, Abell
 Iacob, Moses, Christ, the Apostles, and Martyrs, were Gods
 friends, and so contrariwise, Caine, Esau, Pharao, the Phare-
 sies and the Tyrants, were Gods enimies. And euen so now
 Saint Dominickes Fryers and the rest, Priestes, Prelates,
 and Princes, that persecute such as geue all praise to Iesus
 Christ, and followe his holy Gospell, are his utter enimies,
 and the poore that are persecuted, his friendes. Marforius,
 Oh what a manifest reason is this, who is so blind that can-
 not see this? Pasquine, I will tell thee of some other, Paule
 1. Tim. 4. writing to Timothie, sayth. The spirit speaketh manifestly,
 that in the latter times some shall depart from the faith, (mark
 well all I tell thee) and shall giue heed to spirits of errors, and
 the diuellish doctrine of them, (marke) that speake false tho-
 rough hypocrisie, and haue their conscience marked with a
 hot yron (marke, marke if thou wilt knowe them) forbidding
 matrimonie and meates. What sayest thou by this, Marfo-
 rius? Who shall excuse himselfe with God, that he hath not
 knowen them, who forbiddeth Matrimonie? Who forbid-
 deth meates? Who woulde haue the matter more clere?
 Marforius. Tell mee no more of this I praise thee heartely,
 for I am cleared thereof inough and inough, they may goe
 about to excuse themselues, but they make but a foolyshe peece
 of worke. Saie on I beseech thee. Pasquine, A certaine Spa-
 niard, one of the Inquisition for heresie, accused certain Spa-
 niards and of the best of them for Lutheranes, and by this
 he sayde hee smelled them out, because they gaue to the
 poore greate almes, and to the Fryers they gaue nothing,
 and afore time they were wont for euerie trifeling mat-
 ter to sweare, in despite of God, and to blasphemee God,
 Christ and his Sainctes outragiouflye, to fall to playe, to
 runne on whoore hunting, and to doe the Diuell and all
 of

Christ
 Church
 hath bene
 persecu-
 ted from
 the begin-
 ning.

None ex-
 cuse can
 serue with
 God.

of mischief: and now they will praise God and live soberly, chastly and godly, and abstaining from euill, applye onely things graue and profitable. But the worst is, they will all daie long reade the holie Scripture, and therefore were they taken for stinking heretikes. Marforius. What aunswere made Saint Dominicke? Pasquine. He sayd, they must followe him, and doe as he did, at Tholosa, where at the procurement of Innocent the thirde, he quenched that heresie with meruaylous speede. Marforius. And how? Pasquine. He sayde that he must not dispute the matter, but fall to this businesse with fire and sword, and for this cause was he made a Saint. Marforius. So came it to passe with those of olde time, that many for their euill doings, and with slaughter of men, are also made Gods. As Iupiter, Mars, Romulus, and many Casars. But concerning the counsell that Dominicke gaue, the selfe same did Alexander, Cardinall of Brüdusio aduise not only y^e Pope, but also y^e Emperoz & Ferdinādo of Austrich, because they shuld not differ frō Turkes. And therfore in Spaine & in Almanne, where their anthozitie is greatest, this good counsell is verie straightly obserued. Pasquine. It is obserued indeede. But the Lorde will overthrowe and destroye all greatnesse and power, which setteth vp it selfe agaynst his maiestie and greatnesse. And therefore thou seest, that now of his iustice he sendeth the Lantzgrauē to plague them both. Marforius. Oh God graunt it. But Saint Fraunces what was he doing? Pasquine. Saint Fraunces kept a stirre with his Fryers, that they hadde not wyth more diligence solwen his Conformities abroade in y^e worlde, which if they had done, it might haue happened, that he shoulde not onely haue bene taken for as good as Christ, but also better. Marforius. What Conformities are they? Pasquine. It is a Booke made and deuised by Saint Fraunces Fryes, with the which, if thou compare the Alcoran of Mahomette, thou wilt saye, that the Alcoran is in comparison of it, most holie, albeit in manye thinges they are lyke. Marforius. I haue hearde saye, that when Saint Fraunces was required by his Disciples to giue them a rule of liuing, he gaue vnto them the Gospell. Pasquine.

Men take
for here-
tikes be-
cause they
will not
swere and
do euill

Dominick
burned &
played the
Diuell,
therefore
was he
made a
Saint.
Some be-
cam gods
for play-
ing the
Diuell.
Good
gholly
counsell

Of the
Patriarchie
Fraunces.

Alcoran is
the whole
Booke of
y^e Turkes
lawe.

Pasquine in a Traunce.

Diuine
Dōctrine
drawn out
of Legenda Aurea,
or such
lyke.

The Patriarches
strive who
should be
chiefe.

Peters see,
at Antioche.
One Pope
speaketh
against another.

So it is said : but his followers haue verie euill obserued it, which if they had well done, they should not haue dreamed out so many lyes, and monstrous tales of him, as if they would make him another Christ, for they saie, that their Saint Frances, is aboue all thrones, dominations, and powers. Marforius. How can that be? Pasquine Whether it can be or cannot be, it is inough, that in the verie Pulpets they are so bolde to preach it, and to tell also this notable shamelesse lye, that is, that one that desired once to know in what place Saint Fraunces was, ranne out of his wits, and was lead round about all the partes of heauen, and neuer found him, at the last he came to the throne of y^e Diuinitie, where demanding for Saint Fraunces, Christ then rose vp from his seate, on the right hande of God the ffather, and opening his cloathes vppon his brest, and forthwith came Saint Fraunces out of his side, then came he to his wittes againe. Marforius. Who was that? Pasquine. It was a fryer. Marforius. It was a false knaue thou wouldest haue sayde. I beleue thee well, that he ranne out of his wittes, but I beleue not that hee came afterward to himselfe againe, for if he had not bene altogether beside himselfe, he woulde neuer haue letten escape his mouth, so great a blasphemie, and so beastly a folish tale, meete for Mahomet or Lucian to tell : and it seemeth there is so great blindness in the world, that there are such, that will soner beleue this diuellish deuice, than the truth of the Gospell. But what didde those head Patriarkes? Pasquine. They did strive for the primacie of the Church, for he of Constantinople sayde, that to him appertayned the title of vniuersall and chiefe Bishop, because there with him was the sea of the Empire. He of Ierusalem he would haue it for himselfe, alleadging, that in that place the high Bishop Christ had triumphed. He of Antioch, hee would needes haue it, alleadging that Peter chiefe of the Apostles there had kept his Sea, and that he was neuer at Rome. He of Rome (not regarding the saying of Saint Gregorie, who sayd, that he should be Antichrist, who would be called the Vniuersall or chiefe Bishoppe ouer Bishoppes) partly by deceit and giftes, and partly by force, obtai

obtained at y^e last, to be called y^e chiefe Bishop, y^egreatest, the highest, vniuersall, most blessed, most holy, & the lawfull successor of Peter, and of Christ. Marforius. What saist thou, that Peter was neuer at Rome? Pasquine. What matter is too cleere: and if thou doe not beleue me, read that booke intituled, Quod Petrus numquam Romæ fuit. To which Autho^r I referre thee, because I will be brieve. Marforius. I wil seeke to haue it as soone as I can, and I will read it ouer. But what said the Patriarch of Alexandria? Pasquine. And he also alleaged reasons, and shewed, that forasmuch as he is nere to Babylon, and that Babylon hath bene alwayes the head of all abomination, and because Babylon is the greatest of all other Cities, it was good reason y^e he shuld be the head: and so much the more, that if Rome would so faine be the head, it must needes be called Babylon, as in Petracke the Poet is to be seene, who had learned the same in the scolehouse of S. Iohn the Enangelist. Marforius. By my faith he sayd not amisse in his kinde. But let vs speake a litle of y^e Prophets, sawest thou Esay, Ieremie, Daniel, and the rest. Pasquine. Not one of them, but the sonnes of Balaam, who loued the reward of iniquitie, and was therefore reprobued by the Asse. Marforius. Are there no Prophets in y^e new Testament. Pasquine. Yes that there are. Dost not thou remember, that heretofore, we reckened the Prophets, among the offices of the Church of Christ: for I meane nothing of the old prophets, but of those that haue followed and yet doe, the way of false Prophets, and of such as haue propheticd for rewarde. But thou must learne, that these words Prophet and Prophecie signifie two things, the one is, he that by diuine inspiration foretelleth things to come, & discouereth such things as are hidden, and that cannot be knowne by mans witte or cunning, these are called Prophets and Seers. This word Prophet also signifieth a Docto^r or Teacher, not euery Docto^r, but him that is sent by God to instruct the Church, and to reforme it, being better replenished inwardly in spirit, than furnished with worldly knowledge, and in this poynt is the Prophet different from him that is but simply a Docto^r, for the Prophet teacheth onely heauenly things, and

The Popes vaine glorious titles.

Babylon y^e head of all abomination.

Petrarke calleth Rome Babylon. Prophets

Num 22

This word prophet hath two meanings

The difference be-

Pasquine in a Trauice.

reue the
Prophet
and the
Doctour.

The
Popes pro
phets are
not inspi
red by
God.

A blessed
company
if a man
should
rake Hell.

A vertu
ous study
of a holy
Father.
Like will
to like.

The pope
doubteth
of the im

and the Doctour imbrace the also humane sciences, & the artes liberall: the Doctour may teach those things which he hath learned out of booke, and at the mouth of men, but the prophet must be inspired of God, and instructed in the hard meanings of the scriptures, the better to expound them. In this heauen saw I both sorts of Prophets, saying that, neither those that foretolde things to come, nor those that taught religion to the Church, were not inspired by God, nor by the spirit of Christ, but by the Prince of darknesse, and the spirit of Bathan. And they that foretolde the things to come, were Wylfards, Southlayers, Sorcerers, Enchaunters, Begromancers, Astrologians, and such as folow the damnable Art Magicke: among the which there were Popes, Cardinalls, Bishops, Abbots, and all sortes of Friers, but most chiefly the Friers of Saint Dominicke, and Saint Fraunces, who with sorcery and witchcraft, (the which they chiefly apply) learne euill and diuelish Arts. Marforius. This thing is most true, for a man may read, that Siluester the seconde, gate to be Pope by the helpe of the Diuell, and with this condition, that after his death he should be wholly the Diuels owne. And in our dayes Paule the third called Pope Farne se or Franke whether ye will, in Astrologie and Diuination hath not left his lyke behinde him. Pasquine It is no lie at all, and therefore because he would haue a companion in this Arte, he made Denis, a Frier of the order called Serui a Cardinall. And this Paule challengeth y^e praise of this Art wholly to himself, & by good reason it is due to him, for in this Arte he hath spent all his life. But a man cannot saye whether by this his Arte he could tell afore hand what woulde come to passe when he sent to wake y^e waspes of Germanie, that were on sleepe. Marforius. I beleue right well, that in this poynt, he is yet still wide, & deceiued in his Almanacke, which he accompteth his Gospell. Pasquine. Thinkest thou then, that by his arte he can tell whether he must goe when he is dead? Marforius. I doe not beleue, that he thinketh ther vpon, for here in Rome it is certainly sayd, that he beleueth that the soule is mortall, and I in his talke haue ofte perceived it. Pasquine, Pet doth not Peter Lewes his sonne

sonne doubt that his soule is immortall . Marforius. Yea,
 yea, no more than the Epicures and the Sadduces and his
 Father , and also Cardinall Chietti, all his whole life do-
 eth witnesse . Pasquine. Just euen so, and sith we are now
 come to talke of Cardinall Chietti, me thinketh, he is well
 worthy to be numbred among the Prophets of this heauen.
 Marforius. And for what occasion? Pasquine. I will tell thee
 the whole matter. A Gentleman of Venice, fell in contenti-
 on with his wife, vpon a certaine doubt to be declared in
 foro conscientie, y matter was such as troubled them both,
 the woman being more curious than the man , as women
 lightly haue spiced consciences, was the first that woulde be
 cleared of this doubt, she goeth to Church of these Chiettines,
 and there confesseth hir selfe to one of them, that was a sub-
 till hypocrite, openeth all the matter, and prayeth him to re-
 solve her of this doubt, he did as well as he could, then goeth
 he to the Arch hypocrite Chietti, himselfe, and openeth to him
 the whole confession, (as it is the olde vse of so many as be
 Chiettines.) when he had well vnderstode it, he commanded
 him to be secret, and finding out the resolution thereof in y
 Canon lawe marked the place, and farried till this Gentle-
 man came vnto him, who was wont to come for like mat-
 ters to him verie often, the morrow after he came, and being
 alone with Chietti, after foure or fve words, when he was
 coming to his demand, that did so burthen his conscience ,
 Chietti commaunded him to hold his peace, toke him by the
 hand, put his hand into the booke, and shut it fast in the place
 which he befoze had marked for that purpose : and then bid
 him tell his tale, and when he had ended, this Coll Prophet
 Chietti said to him, looke there where you haue your hand, y
 gentleman opened y booke, read, & found y he sought for, & not
 thinking y any other creature had knowne it but his wife,
 forthwith fel downe on his knees, & worshipped him, as it had
 ben another Christ, y had knowen the secrets of mens harts.
 Marfor, I know a thousand other such tricks of blinde pro-
 phesies, wherby learning y secrets of simple fly soules, they
 shew therby themselves to be Prophets. For the great profit
 therefore, which they get thereby , doe they with such rage
 seeke

mortality
 of y soule.
 Qualis Pa-
 ter talis
 filius,

A verye
 proper
 practise
 not vnlike
 the deu-
 ses vsed
 by the ha-
 ly maide
 of Kent,
 she
 knaues
 will tell
 tales out
 of the
 schole.

Marke the
 knauery
 of this
 Coll Pro-
 phet.
 These
 knaues
 haue ma-
 ny such
 knackes
 in their
 bougets.

Pasquine in a Traunce.

Not true
Prophets

Ierc. 14.

Math. 7

The good
nelle of
these Ro-
mish fru-
ites.

Luc. 13

The court
of y^e Popes
heauen.

Iust iudg-
ment and

seeke to maintaine this confession. Pasquine. If thou knowe a thousand, I knowe ten thousand. But because there is at this present other matter to talke off, we will returne to speake of these Prophets, which there had the charge to teach religion. They taught no manner things that were heauenlye, but things worldly, nay rather Diuelish: & sought to please men, and praised themselves, and their own things, and advanced them vp to heauen, and to conclude, they were all of those of whom the Lord by his Prophet complaineth, saying: They preach lyes vnto them in my name, I haue not spoken with them, neither gaue I them any charge, neyther did I send them. Of whom our onely Master and Saviour Iesus Christ warneth his Church, saying: Beware of false prophets that come vnto you clad in sheepes clothing, but inwardly they are rauening Wolues, yee shall knowe them by their fruites. Loe, the Lorde saith plainly vnto vs, that wee should beware of them. And because we shoulde not be de- ceined, he teacheth vs to knowe them by the fruites they worke. What manner of fruites those be of the Courte of Rome, and of all the followers thereof, how bitter, rotten, wor-me eaten, sower, full of poyson, and howe much to be a- uoyded, euery man may without controuersie confesse. From these therefore we ought to beware, by the commaundement of our Lord and Saviour, who shall saye vnto them in the day of iudgement. I neuer knew you, departe from mee you that worke wickednesse. Marforius. Let vs therfore let them alone. But whether wentest thou after ward? Pasquine. We went into a maruellous great Courte, which hadde manye roomes seuered one from another, wher sat most seuered Judges, there were many matters treated of, & there was such a scolding among y^e Doctors & Aduocates, y^e demaunding, who those iudges wer, I could not heare what answer was made me. Mar. How didst thou to vnderstand it after ward? Pasq. I withdrew my selfe a little out of the noyse, and then I asked. Marforius. Who could tell thee the order and forme of that Court? Pasquine. A diuell against whome his mat- ter passed, went his way iombling to himselfe, Marforius. Who did he saye that these Judges were.

Pasquine.

Pasquine. He spake Bräke, I vnderstood him not well, whether he sayd they were Apostles or Apostates. Marforius. I did neuer beleue before now, that there were Diuells in heuen, nor that there was any need of other aduocates, than of Christ. Pasquine. Whence dost thou gather this opinion? Marforius. Out of the middes of the Gospell. Pasquine. Arte thou of a Popish Latwier so soone become a Gospeller? Marforius. Thou arte cause thereof, that hast warned mee to search the scriptures. Pasquine. Tell me therefore the place. Marforius. I remember Christ saith, that he is the way, the truth, & the lyfe. If Christ be y^e truth, and if he be Judge of the quicke and the dead, as the Scripture saith, what neede is there then of so many Aduocates: for by y^e lawes I terine that the Aduocate is not ordained for any other purpose, thā to informe the Judge of the truth: wherby I conclude mine argument, that if the Judge be the very truth it selfe, what neede is there of any to declare y^e same vnto him? Pasquine. If I shall shew vnto thee, that in this place this worde Aduocate is as much to say as Mediator, howe wilt thou answer me? Marforius. Paul saith, that we haue an Aduocate appoynted vs by the Father, to be a Mediator for vs toward him. In another place y^e Father saith, that Christ is his wel-beloued sonne, in whom onely he is pleased. If Christ be appoynted by the Father to be a Mediator for vs, & if Christ onely be acceptable to God, wherfore wil we seeke other aduocates? Do not we commit great iniurie to the Father & to the son, putting in his place another Aduocate, as though he were more acceptable to the Father than Christ, or if hee were more sufficient than Christ. Are not we very fooles, in that we will haue those to be our Aduocates, that haue need of an Aduocate themselves? Christ onely is righteous, and all men are sinners. And this is it that S. Iohn sayeth in his Canonickall Epistle, My litle ones, if any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous: If there were other Aduocates, they had neede to praie for themselves, for they also hadde neede to bee made righteous: but Christ onely is the Aduocate that is righteous, & hath no neede to pray for himselfe, but prayeth onely for vs,

void of
feare whē
sentence
was giuen
against y^e
Diuell.

Iohn. 14.
Act. 10.

The office
& duty
of an ad-
uocate.

1. Iohn. 2.
1. Tim. 2.

Math. 3.

Great in-
iury done
to christ
when a-
nie other
aduocate
is sought.

1. Iohn. 2.

Pasquine in a Traunce.

Iohn. 17. all other had neede to praye for themselves, and to sacrifice
 for themselves: and their prayers and sacrifices are not perfect,
Hebr. 10. therefore are they oftentimes renewed. But Christ hath
 once onely and for ever prayed, and sacrificed for vs, and for
 his owne merite sake hath bene heard. Pasquine. Oh Marforius,
 this disputation of thine, maketh me thinke, that thou
Math. 10. art no more Marforius, & I hope surely that this next spring,
 thou wilt as the serpents doe, cast thine olde skinne. Marforius.
 I desire with the Gospellers, and not with the serpents
 to cast away mine olde learning. Pasquine. That is it, that
 at Easter the petie shauelings were wont to yell out to the
 grosse and ignorant people, in a tongue that neither part vnder-
 stood. Marforius. And good reason it is, that to him that vnder-
 standeth not, things be spoken, yea and not vnderstood by
 them that speake them. Pasquine. But now let vs follow on
 our storie. Marforius. I desire it much. Pasquine. Heardest
 thou not what was done before those Judges. Marforius. I
 heard, but I haue forgotten to aske thee, what allegations
 they bring for the in defending their causes: doe they vse
Bartolus & Baldus. Bartolus and Baldus, and such other spil causes to set men to-
 gethether by the eares? Pasquine. I will tell thee, the Judges
 giue not sentence, when they haue heard the matter, as they
 doe with vs, but euen as if they had heard neither partie,
 they send them both to the ballance to be tryed. Marforius.
Saint Michael What is that ballaunce? Pasquine. In the middes of this
vvayer of Soules. Court, standeth a great Saint that is winged, and in the
A vengeance one hand he holdeth a huge paire of Ballance, and in the
crafty ad- other hand a sword, & when the matter hath ben well braw-
uocate y led before the Judges, betwene the Diuell and the Aduo-
coude cate, they come to this Saint as to an Arbitrator, who set-
match the teth his Ballaunce euen, and in one of them the Aduocate
Deuill. putteth all his Clients things, as Passes, Bulls, Wardons,
Mailes & Prayers, sundry seruizes of our Lady, & of the holy crosse, &
such trash Dirges to the dead, beads, Rosaries, pilgrimages, fastings,
sheved Friers hoods, Friers coates, as gray, white, azure and blue,
forth in vswes, abstinences, whipping of themselves, garmentes of
euidence. haire, and such like trumperie, and in the other scale of the
 Ballaunce, they put the wretched silly soule, & to this scale

of

of the Ballaunce to make it weigh the more, taketh hold & hangeth fast a foule great Diuel and a fat, such as commonly the Wyors and Prouincialls of the Friers are. Marforius. ^{The craft of dyuel.} What a craftie part is that, maeste indeede for the diuel, that to make the ballaunce weigh the more, hangeth thereat rather a fat diuell than a leane. Pasquine. Paxe this is not inough, for that diuell that clingeth so fast, shaketh, stirreth, and moueth the cords of the ballaunce, puncheth the soule, and doth all that he can to make his part weigh downe the heauier. Marforius. And that great winged Saint, what doeth he when he seeth this? Pasquine. Then is he in a great rage, and layeth vpon the diuell flatling with his sword, & threateneth him with a redde crosse that he weareth on his breast, wherevpon the Diuell coucheth, & is somewhat more still, hanging downe his head lyke y^e fore that the country man ouertaketh, from whom we had stolne a Hen, & though he be well beaten, yet letteth not goe his Venne for all that. Marforius. A pretie similitude, but what followeth then of this wayinge Pasquine. If the workes way downe, then is the soule led with great pompe to some one of those places aforesayd, and ther is committed to the chiefe gouernor, who placeth him either higher or lower, according as he hath deserved: but if the Diuells part of the Ballaunce weygh more, he goeth straight to hell, or to Pagatorie. Marforius. Why callest thou it Pagatorie? Pasquine. Because the rude country people, and such as is boyd of wit and vnderstanding, pay sweetly to be deliuered from that horrible and fearful inuention. Marforius. I vnderstand that, but tell me the name of the wayer? Pasquine. They said it was S. Michael. Marforius. Is that he that they sayd was in loue with a Bull in the hill of Garganus? Pasq. It is euen he. Mar. Is he not wearie of so hatefull an office? Pasquine. Yes sometime, but that countrey man that gaue the name to the hill Garganus at times helpeth him. Marforius. What did a man of the countrey giue the name to that hill? Pasquine. So is it to bee reade in the Historie of Saynt Michael. Marforius. Howe canne this hang together, for it is to be seene, that long befoze this fable of S. Michael was hearde off or

Michael beateh y^e Diuell.

Great honour and ioy, vvh^e the Pope winneth a Soule. Purgatory iustly called Pagatory.

Michael in loue with a Bul, looke Legenda aurea. The fable of Saine Michael.

Pasquine in a Traunce.

Lucanus
the Poet.

Fryers &
lyers sha-
ped both
in one
moulde.
Drasse
good
ynough
for hogs.

Saint Mi-
chaels fa-
ble is a fi-
gure of
Gods
Iustice.

The
world a-
bused by
Friers.

Lucian.

What the
Gospell
saith.

known, this name of the hill Garganus was: as I remem-
ber I haue seene in the Poet Lucanus, who sayth. In Pulia a
hill that Gargan hight into the sea dooth reach. Pasquine.
That is out of doubt, for I alleadged also this verse once a-
gainst a Frier, who had in y^e Pulpit recited this foolish tale,
and he aunswered me hauing nothing els to saye, your Po-
ets (quoth he) are all lyers. Marforius. And what a wise aun-
swere he made, meeke and worthy for a Frier, naye rather
worthy of halfe a dosen good stripes with a cudgell: & what
saidst thou to him againe? Pasquine. I looked about me, if I
could finde any thistles to giue the Ass for his labour: for
this kinde of beasts, if a man giue them any daintier meate
they cannot sauour it, and such as they sauour not, they vt-
terly despise. Marforius. Couldst thou tell by any meanes,
whence this same S. Michael had his beginning? Pasquine.
Euen from the very ignorance of Friers. Marforius. Per-
aduenture it is fained, as thou hast said before of S. Chri-
stofer? Pasquine. Euen so it is. Marforius. Why then, vnder
this representation or image is contained somewhat els,
than that which is outwardly seene? Pasquine. Yea. out of
doubt. Marforius. And what is it? Pasquine. Gods iustice, for
so did those auncient Christians set forth this same, taking
it from the Gentiles, who did almost in the self same sort set
forth Iustice. Marforius. What the diuell meaneth it, that
they haue chaunged so holy a representation into so foolish &
wicked a fable? Pasquine. Because the world hath giuen so
great authoritie vnto these lying Friers, that all manner of
falshood is both beleued & granted to, at their hands. Marfo-
rius. I maruell much at this one thing, that the Christians
haue suffered themselues hether to be so mocked wth these
false and foolish histories. Pasquine. I know not how it com-
meth to passe, but I am sure if Lucian had knownen them, he
wold haue put them in his booke De veris narrationibus. And
enery man wold haue laughed at them. But because the
Friers say and affirme, that Saint Michael had to doe with
a Bull in the hill Garganus, all men take it for the Gospell,
or rather to be better beleued than the Gospell: for the Gos-
pell maketh vs to perceiue and vnderstande their lyes and
deceits,

deceits, and it commaundeth vs to beware of them, and not to beleue them, and yet for all that are they beleued. For there is not in the world anie thing so farre past all beleefe, that being spoken by the Fryers, is not fully & wholly credited. And if anie man doubt thereof, they crie, that wee rather ought stedfastly to beleue, then to goe curiously searching, or els they crie, downe with him, for he is an heretike. Marforius. I will therefore from hence forth stedfastly beleue, that they are all false knaues, rather then goe search whether they be so or no. Pasquine. Thou shalt doe well so. But for to followe our historie, I tell thee, from this Court which was verie greate, we went to the Wallace, which was in the middelt, and in the highest parte of the citie, this Wallace seemed not to be verie old, but a man might see, that it was begun with so great cost, that it could not as yet be finished, euen as S. Peters Church at Rome that hath filled so many Popes purses, the fashion of this Wallace was lyke to that of the Coliseo, but yet with this difference, that was all couered ouer. Marforius. It must needs therefore be verie darke. Pasquine. It was indeede exceeding darke, but knowest not thou that the Saintes of this heauen can abide no light, and rather will they haue the light of Candles, than of the Sunne? For as soone as wee were entered in, wee sawe, all things smocked with the laye of the Candles and Lampes, and the walls and the pillers, were laden with little painted tables of bowes, and with golde and siluer. Marforius. This seemeth to me to be an Alchimyists shoppe. Pasquine. There was onely one difference betwene them, for this place was full of golde and siluer indeede, which the Alchimyists haue not. And to saie more, in the heart of the palace in a high seat, sate a Quene, of a duskyish colour, which had at her back the Sunne, and at her feet y^e Moone. Marforius. How can it be therefore, y^e the place should be so darke, as thou saist, if there were both the Sun & the Moone? Pasquine. I will tell thee how it can be. The Sun y^e cloeth the quene, hath not his beames at libertie, for if it had, out of doubt it would giue light to all the whole place. Marforius. And what letteth it? Pasquine. This Sunne is compassed about with a

Friers vso
violent
persuasiōs
Beati qui
non vide-
runt et cre-
diderunt.

The pal-
lace of y^e
Popes hea-
uen.

The fashi-
on of it.

The
Popes
Saints can
not abide
the light.

The
popes hea-
uen resem-
bled to an
Alchimyis-
tes shop.

The Sūne
and the
Moone
shine
both at
once.
Strange
vertue of
beads that

Pasquine in a Traunce.

can dark-
en both
Sunne &
Moone.

The dis-
cription
and vse of
Beads,

Ipoctisy
alwaies ca-
rieth
Beads,

The coun-
sell of all
Saints.

The scope
and end
of their
Counsell.

paire of Beads, the which Saint Dominickes Friers haue put round about it, so that it cannot spread forth his light: & for this cause the place remaineth dark, and needeth candles and lampes. Marforius. What paire of Beads is that? Pasquine. It is that which they call our Ladie Psalter, & which the hoggish heard of Fryers, do also call the Rosarie, & with the which the Pater nosters, or rather the Aue Maries, are giuen by tale to God, nay rather to the diuell, that which euery foolish woman carryeth in her hand, when shee goeth out of her doores in the morning, that which is said more with & hands then with the heart, the which is painted alwayes in the hand of hypocrisie, that which souldiers make more conscience to leaue of, than they doe to kill a man, that is it. Marforius. I vnderstand thee well. I haue bene also of this opinion hether to my selfe, that he could not be saued, which had not mumbled ouer his Beades, at the least once euery daie. But I meruaile yet of another thing, how is it possible that the Sunne, which is so great (as they that write of the Mathematicall sciences affirme) can be comprehended in so little a space, and about a Quene it must needs be, & that Pallace should be another world, & that that Quene should be monstrously great without measure, if this could be. Pasquine. Thou must vnderstand that there is a greate difference betwene that Sunne and the Moone, which we see in this world, & them that cloath this Quene. Marf. If ther be that difference which is betwene a thing that is true, and a thing that is fained, it is verie great. Pasquine. Thou hast hit the truth. Marforius. Follow on & rest sith I vnderstand this so well. In this great hall, all full of benches (as that is of the great counsell at Venice) was assembled a counsell of all sorts of Saints, a number infinit. Marforius. Canne they therfore call a counsel in this heauen without any businesse: and in earth, neyther by somoning, nor no other way, can it assemble? Pasquine. Yea, but the cause is, that these Saints doubt least if there should be a counsell called in earth, there should somewhat be done in it that might not well please them: but in their counsell there is no daunger at all for them, for all with one will & careful studie seeke to maintaine and

and increase their kingdome, and (if it were possible) to ouerthrow the kingdome of Christ. It is true indæde that in the olde time, counsellis were easily called together in earth, and for this cause, for that there was not one, that tooke Christs part, or if he tooke his parte, durst discover himselfe, for then would they haue burned him quicke, as they did Iohn Husle and Ierome of Prage, and many other, because they defended the truth of the Gospell against y falsehoo of Poperie: But now, that they see a good part of the people of Christendome and of other nations, haue a good opinion of Christ, & an euil of the Pope and his followers, they are so slow to the counsell, that though the Emperour desire it, & all the world looke for it, yet can it not be had: in so great hatred haue they the truth, for feare, that it be not knowen abroad. I speake not this as if the good and godly men had neede of counsellis, nor of y helpe of men, but because their doctrine shuld be knowen for true, holy, and godly, as it is, and because it shoud not come, that they shuld auoide the remedies of strife & contention, vsed by those of olde time, and because the consciences of the weake shoud be satisfied, and last of all, that hauing campo franco. What is to say, free ground, they may enter into the lists to combat with their aduersaries, armed, not with yron nor Steele, but with the sacred Scriptures, and the holy Ghost, and there slaying all deceit and falsehoo, make the truth open and manifest. But as for the godly, they haue had the counsell of Iesus Christ, with the ioynt assent of all the holye Apostles, inspired by the holye Ghost, the which counsell shall indure for euer. But in this Popishe counsell are gathered together the kinges of the earth, the chiefe Priestes and all sortes of these Saintes, against the Lorde and Christ his sonne. Marforius. A man maye see in effect, that the Pope will needes haue the counsell kepte at Trent, to the which for all that, the Dutchmen neuer resorted. Pasquine. Howe canne it bee Marforius, that thou shouldest not vnderstande the subtyltie and falsehoo of the Pope? knowest thou not, that when two will fight the combatte together, it is first requisite that they haue free ground, and that then they bee in Armour, Horses,

Why in olde time so many counsellis were so easily called.

Why counsellis in these daies can not be assembled.

The effect of Counsellis.

Verbum Domini manet in æternum.

Psalm. 2.

Equalitie would be vsed in and

Pasquine in a Traunce.

tryall of
vvaightry
re atters.

The pope
neuer
fighteth
on euē
hand.

Who be
Heretikes
and vwho
be no he-
retikes af-
ter y Popes
iudgement.
The Dutch
men first
smelled
out y Po-
pes craftie
conuciace

The song
of y Popes
Saints.
I sal. 2.

Math. 11

and in euerie other things equall, that the one haue not one
lot of aduantage of the other? Tell me, wouldst thou goe
to fight with thine enimie at home at his owne house, with
disaduantage, nay rather when thou couldest not occupie
thine owne weapons, nay with one, who beside that he is thy
mortall enimie, were both the one partie that should fight,
& also y Lord of the soyle wherein the listis are? The Pope
keeth his counsel at Trent, and to whom belongeth Trent?
to a member of the Popes, and besides that, it is subiecte to
Ferdinando, a most bitter persecutor of the gospel. Behold for
the first parte, there is no free ground, then afterwarde, that
this counsell is kept, wher the Pope beareth so great a sway
& maintaineth his tyrannicall authoritie, the which while
it endureth, there is no speaking against him, and he that
speaketh against him, is but a dead man: And though they
graunted safe conducts, they breake them as faithlesse people,
couering themselues with their cursed laws, which saie, that
promise must not be kept with heretikes, and they call here-
tikes, not such as speake against the Gospell, as they doe,
but such as speake against their cursed constitutions. And I
will tell thee further, that the Dutch men haue discovered
all this geare, and if they had gone to the counsell, they had
bene dispatched out of the waie, and thou wouldst needes
haue them goe home to their enemies, which is Lorde of the
listes: but to hold a counsell in a free place, and with equall
match, they will not here of it. Marforius. Indæde thou sayst
the truth. But in this counsell of Saintes that thou spea-
kest of, didst thou come in? Pasquine. I came in, I sawe and
heard all the whole. Marforius. But how did they suffer thee
so to doe? Pasquine. They could not see me, for my good An-
gell as long as pleased him, had made mee inuisible. Mar-
forius. What heardest thou in the beginning? Pasquine.
All cryed with one voyce, Let vs breake theyr bondes, and
cast away theyr yoake from vs. Marforius. What bondes?
What yoake meant they. Pasquine. The bondes of peace
and loue, and the yoake of our Master and Sauour Christ,
that is to saie, his doctrine, for he sayth, Take my yoake vp-
pon you, &c. Marforius. Why, and did they seeke to breake,

so swete and holy bandes, and to cast away so light and so pleasant a yoke: Pasquin. Yea, for to the wicked, and to the euill liners, the preceptes of righteousness are bitter & vnpleasant, but vices are to them swete and pleasant, and vnder the colour of wel doing, they follow all manner of wickednesse. Marforius. This doe I know right well, but what other thing were they doing: Pasquine. They were treating how they might bring Germanie into the lap of the Romish Church, either for loue, money, or by force. Marforius. Speak they nothing of deceits and treasons: Pasquine. These men rather doe them then talke of them. Then called they for one Saint Ioyce, and they all besought him that he would cause the Princes of Germanie to haue many sonnes. Marforius. For what occasion: Pasquine. To the end (y better to maintaine so many sonnes in estate and reputation) they should be constrained to seeke at the Popes hands, some good benefice, Bishopricke, or Cardinalship. Marforius. I haue heard saie, that many Flemings go to this Saint Ioyce, who hath a Church in Fraunce, that they may haue children, and they speed of their purpose. Pasquine. It is true, for while they bee in their voiage, S. Ioyce bleseth the Priests and fryers as instruments with their wiues. They were treating also how the learned men of Germanie, might bee corrupted with rewards and with letters, & with the deuises of certaine Cardinals, y seeme to be better lerned, and better then the rest. But that which in this counsell with greatest studie was sought to be prouided for, was to cause y pope forthwith, without anie other consideration, to giue all his whole helpe to Charles the fifth for they doubt much that Charles will fall to some agreement with the Lutheranes, to the great hurt of this heauen, or else least the Lutheranes should haue the better hand, which if it should come to passe, either the one way or the other, this heauen is ouerthrowen and destroyed full and whole. They were treating also, that great aide should be giuen to Ferdinando, who hath a great many children, and a sore warre euen at hande, and hath his dominion verie weake, but with this condition, that he should fall to plaie, make warres, vse good chere errly and late, and

D.

such

Math. 11.

Politike
fetches
vied in y
Counsell.

Saint
Ioyce pa-
trone of
fructfull
succession

Spiritually
begotten
children
meete to
maintain
the Popes
spirituall
kingdom.

The
weightest
matter of
all the
Counsell.
Charles
the v.

suspected
by the
Pope.

Ferdinan
do vpon
condicion
shall haue
aide from
the Pope,

Pasquine in a Traunce.

Popishe
Doctours.

The
popes hea
uen build
ed vpon
Ignorāce.
Ignorāce
mother of
all errors.
The duty
of a king.

Fraunces
y French
King.

The
Popes cou
sell to
Kinges &
rulers.

such lyke thinges, rather then to the studie of searching out the truth, nay that he shoulde rather put to death all such as confesse it, and after this sort shuld bring vp his children: and beside all this, that he shoulde not keepe in his Court other than such as Faber, Ecchius, and Hosius. Marforius. Thou must not meruaile, that these spiteful) I would haue said spirituall) men, will not haue men, and chiefly Princes, to meddle with holy Scripture, for this their heuen is builded altogether vppon ignorance, and wouldest thou haue the desire anie other thing, then ignorance to all other men, which is the mother to all errors and euill? Of pleasures I speake not, for therein they far exceede Sardanapalus & Zerpes. But aboute all other things, the dutie of a king or prince is, to feare God, and defend the true religion, which is contained in the Gospell, to loue wif done, and in all goodnesse and good gouernance of himselfe, to be so much the more better than other, as he is higher in degree & dignitie, & yet for al this, is euerie one of the become a greater persecutor of y gospel the any Nero: for y which, they shal haue of god theyz iust punishment, and sooner then they thinke for. But what, was there nothing determined concerning Fraunces the ffrench king? Pasquine. They were all of this opinion, to send him some flatterer, or other stale courtier, thoroughly instructed with the fine fetches of the Court of Rome, who for euerie thing that the king should doe, or saie, were it neuer so foolish or euill, should saie, oh well done sir, & to cause him still to remember the title of most christian king, which his progenitours receiued from the Bishops of Rome, and therefore should with all his power defend the dignitie of those that gaue so goodly a title, and if he would that the name of most christian king should be truly verified on him, he shuld not faile to persecute Christians euen to the death, vnder the coulour of heretikes and Lutheranes, and those that are contrarie to such as gaue him y title. For other things, that he shoulde fall to daunting, to banketting, to serue Venus, and to hunting, rather then to fauour learning, as it seemed he woulde doe. Marforius. Let him beware that the fire of the Lutheranes, (y he hath burned) doe not kindle and

and burne vp his whole Realme. Hee, and other Princes his followers should take heed, how many kings there haue ben, (that sooner then they thought for, hauing washed their handes, in the bloud of the Martyrs of the high Lorde of all, haue bene by him sharpeely punished: for the very ashes of them that haue bene persecuted and haue dyed for Christes sake, crie vengeance. But if hee wyll appease Gods wrath, and be worthely called most Christian king, let him cause Christes pure Gospell to be freely sette forth within his Realme, let him cast downe Images, let him restore the true vse of the Sacraments, and worshippe GOD with spirit and truth, and not with the handes, nor with insence. And so saie I, of other Princes, if they will be (truly) Christians, and if they wil not euen shortly feele the scourge of God, who hath giuen them power, to the ende they should defend his Gospell, and not that they shoulde persecute such as defend it. Marforius. Were not these Saintes a fearde, that the king would take againe Auignon from the Pope, and the other places, that he vsurpeth, or that he wold giue ayde to the Lutheranes in this warres: or else woulde doe these Saintes some other harme? Pasquine. They doubted this nothing, all the while the king was in league wyth the Turke, for Machomet and the Pope are brothers, and heereby thou maist perceiue it, that when the Turkes armye passed along the Sea coastes of the Popes dominion, it did there no manner hurt, nor damage: but rather good, but if the French king shake off the league with the Turke, then are they in a wonderfull suspition. Marforius. What was sayd of the king of England? Pasquine. They were sore in doubt least other Princes woulde followe this kings example in taking away the possessions of the church. Marforius. Is it lawfull to doe it? Pasquine. Yea, if it be done, to put them to better vse, nay rather, princes are bound to haue regard, that the possessions of the Churches vnder their subiection be dispensed to the poore, impotent, for the marriage of honest maidens, to the godly ministers of the true Churches, and not to lying Fryers and idle Priestes, enemies to the Gospell, as thou mayst see, In Codice Iurisconsultorum.

Marke
how pas-
quine pro-
phetieth
of Fraunce.

Apoc. 20.
The way
to appease
Gods
wrath.
Ioan. 4.

Auignon
vsurped
by y pope

Machomet & the
pope are
brothers.

The King
of Eng-
land.

How the
possessions
of the
Church
should be
bestowed

Pasquine in a Traunce.

2. Theſ. 3. And Saint Paule ſayth, Hee that labourerh not, let him not eate. The ſame doe I ſaie alſo of the treasures of the Church, as beſtells, beſtiments, Images of golde and ſiluer, ietwells, banners, croſſes, and ſuch like, which either idle Priests & Fryers (enimies of the pure Goſpell of Chriſt) doe inioy, and either doe vnprofitably reſerue for ambition, conſume in lecherie, or elſe for ſuperſtition doe worſhip. Marforius. I ſurely thinke that theſe poſſeſſions were leſte to the Church, to y end they ſhould be diſpoſed in ſuch ſort, as thou haſt ſayd: and to ſay the truth, what doth golde in the Churches: as that Poet ſayd. But was there anie other thing in doing. Pasquine. It was decreed to increaſe the number of the Cardinalls, and to cauſe that of all the chiefe houſes of Italy, and elſe where abroad, there ſhuld alwaies one or other of them be a Cardinall, by this meanes to keepe them alwaies in the deuotion of the Church of Rome, the which they nowe, thorough the reading of holy Scriptures, begin to knowe & for ſake, that they may inioy the libertie of the Goſpell. But aboue all other things, that there ſhoulde bee alwaies ſire or foure at the leaſt of the Venetians, Cardinalls, and this they meant, becauſe they knowe, what a number of thoſe Senators are wittie men, and of profound iudgement, doubting leaſt they ſhould ſlip their heads out of the collar, and moſt of all, ſeeing that ſacred Senate, (when it hath bene oftentimes by the Popes Legates, pricked forward to y deſtruction and ſlaughter of their baſſalls, becauſe they withdrew themſelues from the Popes tyranny) hath ſhewed euidently that they take more care of their true & faithfull ſubiects, then to haue giuen eare to the preſumption of him y taketh vpon him to command them. Marfo. Thou haſt told thy tale, but I haue heard ſay, y they bury men quick. Paſqu. How doe they bury the quick? Marfor. Thruſting them into priſons, as into graues. Paſq. The Legate condepneth them, & not they. Marf. Truly I much meruaile, ſith there hath ben at no time any power ſo great, y hath ben able by force to ſubdue them, they will for all y ſo wilfully ſubmit themſelues to the ſeruiſe of the Pope, & ſuffer for his ſake, y within their Territorie, iuſtice ſhould be defaced or blemiſhed, which being giuen from all

Why poſſeſſions were giuen to the Church.

A pollicie vſed to preſerue the Popes kingdom.

The reading of y Scripture bringeth knowledge Why ſo many Venetians are made Cardinalls Carefull magiſtrats ouer their people.

The pope abuſeth al magiſtrats

all men, is come to seeke succours at them. Pasquine. I wold
vnderstand thee better, and then I will aunswere thee. Mar-
forius. They are great Lords, & neuer knewe what bondage
meant, and yet they suffer that a vile scurvie Priest shall in
their otone Dominion giue sentence against their subiects,
and they must execute other mens sentences. Thinkest thou
that this is not great bondage? I speake not of y^e Lengths of
their dominion, the which they giue the Pope, and manye
things els. And furthermoze, there is not a man condemned
in that iust citie, that is not iudged by fortie Judges, neither
is there any one so euil or haynous an offender, but may al-
leadge for himselfe the best he can, and yet they suffer that a
Legate onely, shall condemne whom he list, and the person
accused, shal not come to his purgation, for this false Judge
refuseth the testimonies of them that speake in the defence
of him that is accused, and alloweth such, as for hatred or a-
ny other damnable occasion, speake euill against him. And
they perceiue not that if I beare displeasure to one, I may
goe and accuse him to the Legate of heresie, and cause him to
be banished, or committed to some place to abide during his
life, and forsaite his goods, and yet shall not he haue once so
much fauour, as to say for himselfe what he can, and perad-
venture he is an honest man and faithfull to his estate. Do-
est thou not think, y^e it were a thing very requisit for them
to prouide better for this case? Pasquine. Thou knowest
Marforius, that there haue euer bene, and shal euer be, mem-
bers of Antichrist. And they be the cause of these and such
like disorders. But be thou fast and sure of it, they cannot
long continue thus, for there are among them that are very
wise men, and many moze than I speake off, who haue deep-
ly considered the great tumults, and the great seditions and
slaughters, that in times past haue bene in Germanie, for
persecuting such as were faithfull subiects, and men that in
all points were honest, and therefore are very loath, that the
like should come to passe in their countries, for they see afore
hand, the scourge that God hath prepared for the Emperour
& his brother, for these causes. Marforius. God knoweth that
I wish their well doing, as much as any of themselves, & do

The Pope
maketh al
Princes his
Butchers
& hange-
men.

The great
iustice of
the Vene-
tians.

The spiri-
tualue
doth rule
& raigne
eell where

Truth can
not be
hearde
vwhere
such ti-
ranny ray-
neth,
Antichrist
and his
members
the cause
of disor-
ders.

The Cha-
ritie of
Pasquine.

Pasquine in a Traunce.

Good members of a common wealth.

By what way the Venetians might be come greater.

Gods enemies fauored & his friends persecuted.
Iohn. 18.
Luc. 23.

A diuelish decree of the popes Saints.

The oration of one of y^e saints to this Diuell their

therfore with they did as thou saist, and I would haue them thus to consider, that when anye of them is made a Cardinal, he should be forthwith banished: for these be they, that cause all their secrets to be knowen to the Pope, and are the very occasion that they are kept in such vile bondage. Pasq. Doubt not thereof, they will haue greater regarde to y^e publicke weale, than to their priuate commoditie, and when need shall be, will leaue all these considerations, and open the way to all Italy. And the Saints of whom we speake, are much in doubt hierof, and doe therefore seeke by making manye of them Cardinalls, to keep the still in bondage: for if they had not had so great respect to y^e Tirant y^e Pope, they shuld long sithens haue bene Lords of all Italy. The which thing might easely come to passe, if they woulde imbrace the Gospell of Iesus Christ, the giuer of all power, dominion, and all other good things, as I hope they wil. Marforius. Follow on I pray thee y^e other determinations of this Councell. Pasquine. Concerning Spaine it was decreed, that the Inquisitours should not henceforth be seuered with the Marranes, who denie the diuinitie of Christ, but should be most cruell against y^e Lutheranes, who denie the diuinitie of the Pope, and most constantly confesse the diuinitie of Christ. Marforius. That is euen as much, as to desire that Barrabas be deliuered, and innocent Christ crucified: but what was else decreed there? Pasquin. One thing horrible, fearefull, and to make al Christendome quake. Marforius. Alas, what may that be? Pasquin. First they decreed to make league with the Turk, to make thereby all their enemies ascard, and that done to sende all their Angels, through all the parts and Cities of Christendome, and most chiefly such Angels as sow wilful wars, dissensions, deceits, mischiefes & offences, and calling therefore one of them, that had the face of a virgine, and the feete and hands of a Lyon, & his bosome full of serpents: after whom, went one laden with wepons, fire and sword, & one of these Gods thus spake vnto her. O virgin daughter of the night, take thou this paine for vs, and so worke, that our honour and fame do no where decay. Thou that art able to set louing brothersto cruell warre, & fill all houses with mortall hatred one of

of an other: thou that cāst if thou wilt, bring into al houses, destruction & death: thou that hast a thousand names to colour thy self with, & as many waies to work mischife, stir vp thy noble hart heerto, that hath such stuffe in store, ouerthrow the peace that is alredie made, sow new causes of war, let each man crye for warre, let euery man haue his hands full. When the Angel heard this, he promised fully to obey it, and away he getteth, flying through all the seuerall Quæres of the other Angels, and out of them tooke all such, as was killful in murthers, deceits, & all kinds of mischife, and carieth them with him, & part he sendeth into Germany, part into Fraunce, & part into Spaine, and the messenger himselfe goeth into Italy. Marforius. This is like that, which Iuno in great rage said to Alecto. Sith I cannot (qd she) moue the gods to pittie, I will stirre vp the diuels to mischife. But is it possible that these Saints be such manner of felowes? Pasquin. They are much worse and farre doo passe the wicked spirits & furies of hell, in all kinde of crueltie. Marforius. Wher then did that fury Alecto abide? Pasq. In this citie, which hath bene the head of the world, and from hence sendeth his other Angels abroad into other towne and places of Italy, and sometime goeth himselfe in person, as to Bologna, to Ferrara, & leaueth some of his serpents there, to infect and poyson that place. Marforius. Woe be to the world therefore, sith so cruell a plague is sent vnto it: but wherefore doo they this? Pasquine. First, for to kindle the hatred and wrath of all Kings and Princes, against the defenders of the Gospell, & moreover that they being occupied in wars, discords and dissentions, should not so much as thinke vpon the restoring of this decayed religion, not to call a generall Counsell, and they in the meane time should liue in pleasures, and stand to behold this Tragedy, and inioye the fruit of other mens harmes: yet reioyce they neuer a whit of this new war of Germanie, doubting least it should be turned altogether vpon their neckes. Marforius. Oh what a wonderfull blindnesse of men is this, that such as are the causers of so many euills, of so great warres, and of so manifold errors, men cease not yet to call most holy, most blessed & most reuered, & to think their waies to be

The
Popes
Saints fill
all y world
vvith
vvarres &
mischiete.

Rome the
Diuels
dvvelling
place.

The cause
of this
diuellishe
decre.

Pasquine in a Traunce,

The order
or queere
of the
Angels.

The ix or-
ders of y
popes An-
gels.

Christ is
not in the
Counsell.
Christ go-
eth to
play like a
childe.

The mar-
chandises
of y popes
store hou-
ses.

so good and holy, to the which things God send redress, as
right needfull for the soules of such theepish soles as wil be-
leeue such manner of people. But say on the rest. Pasquine.
All these things were wyrtten in their Authentique autho-
rities, for a pretie Ganimedes called them all to supper, & so
the Counsel brake vp. And my good Angel said to me: Come
with me. Marforius. Whether led he thee? to the Quere of
Angels? Pasquin. No, for he told me he had busines to do, &
therefore it behoued him to make hast, and goe out of this
heuen, but so as we went together he talked to me of them
Marforius. How are they placed? what be their names? Pas-
quine. He tolde me that there is so great a confusion of their
names, that with much a do can their offices be rehearsed,
yet the best he could, he told me, and these wer their names,
Penitentiaries, Procuratours, Abbeuiatours, Auditours,
Prothonotaries, Chamberlaines, Suffraganes, Abbots and
Cardinalls, euen as a man would say Angells, Archangels,
Thrones, Dominations, Principates, Vertues, Powers,
Cherubines and Seraphins. Thus standeth this heuen, my
Marforius, as thou hast heard: which when I had vnderstood,
I came my way following my guide. Marforius. Thou hast
tolde me nothing of Christ, sawest thou him there in y coun-
cell among those Saints. Pasquine. I saw him not, but as
I came out afterwarde, I saue before the Pallace a lyttle
childe that plaied with certaine other chylzen there, of whō
when I had asked, it was tolde me that it was Christ, who
fell to playing, and therefore came not to the Counsell, for
his mother had the whole charge of all things. Marforius.
Why then is Christ alwayes a childe in this heauen? Pas-
quine. Yea alwaies. Marforius. Sawest thou any other thing
there? Pasquine. As I went from that place going for to see
the rest, I found onely a great boyd market place, whereas
were aboue sixe hundred storehouses or barnes, as great as
those that Ioseph builded in Aegypt. Marforius. What was
there in them? Pasquine. Some of them were full, but not
with Corne, but of Ware, some ful of Copes and vestmēts,
some with chaines, some full of little broken pēces of golde
& siluer, some other of those store houses were emptie, and
vpon

vpon the doores of these emptie houses, was set a little writing that sayd: The storehouses of Germanie and of England: and they were altogether emptie, for it was now a great while, sith any thing was brought into them, and that which was wont to be there, was all spent in almes vpon the Runnes of Pozzo Bianco, and Strada Iulia, and other places, but most of all vpon the marring (I would say marring) of poore boyes. And while I was ther, loe, there cometh forth the olde man, (that would not open the doore vnto me) with his great rustie keyes in his hand, & his great euill fauoured myter on his head. Marforius. What said he to thee I pray thee hartely? Pasquine. He saw me not, nor he spake not to me, for he was busie about other things. Marforius. What did he? Pasquine. He went as one all full of sorrow and heauinesse, biewing those storehouses, and other places of the pallaice, and he sawe in manie places that the walls gaped for the riftes they had, the foundations were so decayed and ruinous, that all the whole buylding looked as though it would shortly fall. Marforius. I thought first, that those keyes had bene the power and authoritie to asloyle & cōdemne, but as far as I could perceiue, they wer the keyes of the storehouses: but wherefore was he so full of heauinesse? Pasquine. Wherefore: thinkest thou it a question to aske wherefore: he saw the store houses emptie, and sawe no hope how to fil thē, he saw y building almost falling, & saw no hope how to repaire it, he saw y not only Germanie wēt about (all that it might) to ouerthrow this his heuen, but almost all Italy had laid hand on the sword that must destroye it, the which sword issueth forth of the mouth of the sonne of man, as the Reuelation sheweth. But when I saw the building in so many places looke as it would fall, I determined not to tarie any longer there, and by the same waye that I came, I retourned backe, running away from this heauen, as fast as I could, for feare it should fall vpon me, hauing yet alwayes my guide with me. And when we came to the place where our Chariot was lefte, I gate vp into it, and so we tooke our waye towards Gods heauen, and mounting vpwārd, mine Angell tolde me, that he that will goe into

god graūt
they be
neuer bet-
ter stored.

Pasquine
neaneth
that our
Peter pēs
and other
our pro-
phets the
Pope had
hens vvere
spent vpo
the main-
tenance
of vvhores
& bardas-
ses in
Rome.

The
Popes
keyes are
the keyes
of the
storehou-
ses.

Gods
worde
must def-
troy the
Popes hea-
uen.

Apoc. 1.
pasquine
goeth out
of the
popes hea-
uen and
goeth vp
to Gods
heauen.

Pasquine in a Traunce,

A wonderfull
straunge
sight.

Pasquine
setteeth
forth the
punish-
ment of
Neutours.

Neutrality
must
be vtterly
auoyded.

Weather-
cocks and
turncotes
are not to
be bele-
ued.

the true heauen, must haue his minde pure and lifted vp, where all things are vnspotted and full of all cleannesse, & altogether contrarie to the first heauen. And being now passed the sphere of the Moone, as we came to y of Mercury, we found a number of soules tormented in sundry sorts, among whō was one, that was tied betwene two posts, with a cord made fast about his middle, so that he hung, & could touch no ground: he had vpon his head two great Harts hoznes, and betwene the hoznes was fastened a linnen cloath, after the manner of a sayle, and at his fete hung a great purse ful of crownes, & so went his ghost continually whirling about: for as any winde blew, it stroke in the sayle y was betwene the hoznes, & turned him with his feet vpward, & as the winde ceased, the contrepoise of the purse turned him with his fete downe againe: and so the poore wretch was still whyzled about, and one while was his head & another time his heeles, turned vp on high to heauen. Marforius. Didst thou knowe who that was? Pasquin. I knew him not, but mine Aungell tolde me, that it was Erasmus of Roterodam. Marforius. Alas what is this thou tellest me: and why was he that was so learned and so honest a man, in this miserable case? Pasquine. The Harts hozns signifie his fearfulness, & the purse his couetousnes, which two things wer so much in him, that the one while the one, an other while the other, made him bow, now this way, now that way, so that it coulde not be discerned whether he dzeiue nearest to Gods Heauen, or to the Popes heauen, and therefore is he placed in the middes betwene them both. Marforius. In very deepe no man must thinke to holde one fote in heauen and an other in earth. Pasquine. And if it were Gods will, I would this thing were knowne beneath in the earth, that so many might not go in to that place, where the paines are much greater than anye man thinketh for. Marforius. Thou saist that there wer many other: who were those? Pasquine. The most parte were preachers, that knowing the truth, gaue all laude and praise to God by Iesus Christ, and all blame & confusion to men: and afterward at a sodain for feare of the Inquisitour, they preached of eare confession, of Purgatorie, of the false

autho.

authoritie of the Pope, and of a thousand other heresies and
 deceits to their poore hearers. Marforius. And how wouldest
 thou haue them do? Pasquine. I woulde rather haue them
 suffer banishment from their Countrey, imprisonment, or
 shed their blood, to maintaine the honour of Christ against
 Antichrist, as of our Countrey men, Augulline, Maynard, Certaine
 Italians
 true chris-
 tians. Bernardine, Oclime of Siena, Iulius of Millaine, Peter Martir
 the Florentine, Paulus Lazisius of Verona, Peter of Citta-
 della, Baldus of Cherfo, and infinite other, as well French-
 men and Flemings, as Dutchmen & Spaniardes also haue
 done. Marforius. I haue heard saye, that there are such in
 Freunce, as will holde with the Hare, and runne with the
 Hound. Pasquine. It is true, and I know one of them, that
 is a man of great name, vpon whom I feare that the feare-
 full sentence, that Paul writeth to the Hebrewes, will one day
 fall, That such as hauing once knowen and receiued the truth, Hebr. 6.
 haue afterwarde forsaken it, who saith he, it is not possible
 that they should repent, nor inioye the kingdome of God, &
 so do they offend against the Holy ghost, which sinne shall
 neuer be forgiven, as Christ affirmeth.

Marforius. Maye he be named who he is? Pasquine.
 Why, wouldest thou haue me be afeard to name him, who
 is not afearde to doe such iniurie to my Lorde and Sau-
 our Iesus Christ and his holy Church: he is called Peter de Peter de
 Charles a
 wether-
 cocke. Charles, he is a Piccard bozne, and hath played many lewd
 parts in Geneua, and in Losanna. He hath alwayes bene
 very inconstant, an euill speaker, furious in all his preachings,
 that one while hath defended one part, an other while an-
 other part, and at an other time neither of them both: one
 that hath sought to corrupt the Churches euery where, and
 because he could not do as he would among the Swychers,
 he ran to Mets, (where he heard that good man Farellus, a Farellus
 a true
 preacher. sincere Preacher, had preached Christ) to take away fro thence
 the wholsome seede of Gods word, before it should take roote
 in the harts of those of y Citie, but let them take good heed
 what they do, least they bring vpon them the curse of God,
 as Balaam did, who was hyed for to curse. Marforius.
 Nowe I praye thee, let vs leaue these Ribauldes, knaues, Num. 22.

Pasquine in a Traunce.

The hea-
uenly har-
monic.

Plato and
Aristotle
differeth
in opiniō.

Christen
philoso-
phie.

The way
to know
God.
Psal. 119.

and thæues, wicked and stinking Antichrists, for I cannot abyde any longer to heare them to be spoken of, and follow on thy voyage. Pasquine. Passing the Sphere of Mercury, we were carried vp higher through other spheres. And there I began more clærely to see the maruelous workmanship of the circles and bodies celestially, and to tast with mine eares the harmonie and most pleasaunt concordance, that is caused by the mouing of those circles, the which concordance Plato affirmed, and Aristotle denied, because he belæued rather his corporall senses, than the capacitie of the imagination, and the diligent working of y^e minde, the which while I considered, there came into my minde, a verie sincere and profound cogitation and thinking of God, as it behoueth such to haue that search these places, euen as mine Aungell (at my first ascending vp thether) had tolde me, and being so occupied in beholding the varietie, beautie and sweetnes of those things, (almost before I was ware thereof,) I sawe that I had passed all the Planets, and was come to the firmament, wheras there begun to appeare things much more maruellous. Marforius. I am also of this opinion, taking mine argument from this visibible heauen, that those things are much more beautifull and maruellous, that are furthest off from the sense of seeing, because that they do most nearest approach to things that are true and heuenly. Pasquine. Thou saist well Marforius, and I do not think that this is the last or least part of Christian philosophie and diuinitie, that is to say to seeke and search out by the things that are create & subiect to our senses, y^e great godnes power & wisdom of God, & therfore to praise & magnifie y^e maker thereof. And therefore it is y^e certain foolish & grosse Friars, which vnderstand not the working and heauenly cunning of God in all his things (but attend rather to feed their bellye, than their minde) cannot loue or haue God in any admiration. For by the things created in this world, do men come to the knowledge of God, euen as Christ teacheth vs. And Dauid also saith, That the heauens declare the glory of God, and the firmament sheweth forth his handie workes. And whereby canst thou better knowe God, whether by a stone set vpon an
an

an alter that can neither speake nor moue, nor be profitable
 for any purpose, or else by the order of all thinges created ?
 Behold therefore among the Elements, first doeth the earth
 shew forth her selfe with her hearbes, flowers, fruites, sweet
 saouours, beasts of so many sortes, so many sundrie regions,
 and the natures and customes of men so diuers, then y main
 sea spread about the earth, & within y land also, for our great
 commoditie, with so great diuersitie of fishes : then if thou
 consider the nature of the aire and of the fire, and also of the
 mouings of the planets, and most especially of the Sunne, &
 of the Moone, so well ordained for the commodities and need-
 full seruice of man. If thou weigh all things diligently, thou
 shalt feele a meruailous delectation and singular pleasure.
 For the consideration and beholding of nature, is a feeding
 to the minde. Marforius. I beleue indeede, y through the con-
 sideration heereof, man may approach nearer to God, but yet
 for all y, say they, y the stone nor y Image is not to be con-
 sidered, but that thing, which the stone or Image signifieth.
 Pasquine. If thou be of y opinion, wherefore doest thou not,
 when thou wilt haue y Image of Peter, set before thee, some
 holy pastoz, that may in conditions, life, and doctrine, be like
 vnto him, rather then a stone, which cannot instruct thee in
 anie heauenly knowledge, nor cannot so much as speake ?
 And euen so, when thou wilt haue the Image of the virgin
 Marie: why doest thou not rather beholde some holy young
 virgin, y most may be like her, rather then a stone wrought
 by some whoremonger or adulterer, made oft times to the
 likenesse of his harlot? Marforius. Thou sayst truth, knowest
 thou that picture of our Lady, which standeth ouer the dore
 of Cardinall Farnese his chamber, whereas sometime Pope
 Alexander Borgias dwelled? Pasquine. Yea. Marforius. That
 same is the naturall and liuely counterfaieted picture of the
 sister of Alexander Farnese, which late was Pope, Paule the
 third, for she was Pope Alexanders concubine, & she by her
 honourable meanes, caused Alexander Farnese hir brother,
 to be made a Cardinal, who sithens was Pope, for the grea-
 ter plague to the worlde. Pasquine. What thinkest thou
 by this therefore? Marforius. Marie starke nought. But

The vari-
 etie of
 Gods
 works de-
 clare his
 great
 pouwer.

The pope
 vvould
 haue his
 dead I a-
 ges to be
 our liuely
 schole-
 maisters.

The dead
 picture of
 the virgin
 Mary liue-
 ly coun-
 terfaieted
 after a
 Popes
 vvhore.

Pasquine in a Traunce.

The
queene of
heauen.
Psal. 45.

The
queene of
Heauen
is the
Church
& not the
virgin
Mary.

Popes
haue vsur-
ped the
authority
of the
Church.

The
Queenes
apparell.
1. Cor. 12.

Of mari-
age.

all are of fire, all are flying and winged, for the great desire they haue to obey God, vpon whom onely they are bent, and whose will onely they doe most seruently desire to doe. And in fine heere are all things one, and one all thing. Marforius. And is there neuer a Quene there? Pasquine. One I saw clothed in that garment that the Psalmie speaketh of. My heart hath indited a good matter. Her espowse was Christ, & I tooke her to haue bene the virgin Marie, but mine Angell tolde me that it was the Church. Marforius. Why then the virgin Marie beareth no rule in heauen? Pasquine. No, but she for her part, and after her manner, adorneth & garnisheth the bodie of the espouse. Marforius. Those thinges therfore that are sayd of our Ladie in the prime and houres, and other seruice of hers, do rather appertaine to the church, then to the virgin Marie. Pasquine. That doe I well know, for I haue seene it is so. Marforius. But howe commeth it to passe, that this Quene, that is the espouse of Christ, is so little known and esteemed among men? Pasquine. Because the Popes haue aduanced themselues aboue her, and haue vsurped vnto themselues her authoritie, and made lawes after their owne deuises, without hauing anie regard vnto her. And because the things shuld not be applyed vnto them, which the holy Scripture speaketh of the Church, therfore haue they thrust into the place of the church, the virgin Marie, and haue attributed all things vnto her, and haue called her Quene and Emperesse of heauen, and our aduocate, so that the name of y true Quene is vtterly abolished & lost. Marforius. Doest thou remember what this Quenes apparell was. Pasquine. I remember it well, shee had the whole shew of a most chaste Patrone, and albeit she consist of diuers members, they are notwithstanding with so great proportion ioyned to their head Christ, y nothing canne bee more agreeable. And this Quene from daie to daie was better garnished. And albeit the handfasting haue ben long sithens made, yet is the marriage day looked for to be at the last day, in y which all men must rise againe. Marforius. Truly it is a meruailous matter, that Priestes doe so much despise marriage, seeing that Christ wyll finishe his kingdome with

with the marryage of his Church. Pasquine. And I meruaile much at it, but I feare they bee no Christians, albeit they haue the name, for they despise the example of Christ, vnto the which Paule also exhorteth vs saying. Ye husbandes loue your wiues, as Christ loued his Church. Marforius. Where of commeth it therefore, that wee doe not content our selues wyth Christ onely? Pasquine. Because the world is at that point, that it is alwayes contrarie to Christ, for euery beast setteth more by straw, than by gold. Marforius. Oh I would it were Gods will, that our Countrie of Italy, might once haue some vnderstanding, and not be so without knowledge as it is, then would it not suffer so many superstitions as it doth, nor peraduenture shoulde seele so many warres. Pasquine. Feare thou not, it is not altogether without knowledge. The Lord hath reserued seauen thousand men, that haue not bowed their knees to Baal. Marforius. And doth Christ then rule and gouerne all thinges, and giueth hee no authoritie or charge to his Saintes? Pasquine. He doth all things himselfe, he onely prepareth the place for his Saintes, they be at rest, without busying themselves in anie of those things that are done heere beneath. And they are all of one minde, that Christ be praised, & that he raigne in all thinges. So sayth the virgin Marie, so sayth Saint Peter, so doe the Martyrs, and all the rest. And in the base or lower parte of the diuine maiestie, saw I written. I WILL NOT GIVE MY GLORIE TO AN OTHER. Marf. Was there in that place no diuersitie of garmentes? Pasquine. No diuersitie at all, for all had on the wedding garment, the which out of faith, is chaunged into perfecte Charitie, the which heere beneath among vs cannot be done. Marforius. And doth not this worldly gouernance of things come from y true Saintes? Pasquine. No I tell thee. Marforius. Knowest thou whence it commeth. Pasquine. Yea, I knowe it commeth from vncleane spirites, that with gaye glorious titles deceiue men. Knowest thou not, that the Lorde sayde in the Gospell, that Antichrist with myzacles should destroye the faith? and that by Gods sufferance, that those which beleue not the truth, shoulde be confirmed

Ephe. 5.

Io. 1 & 3.

& 15.

Iac. 4.

The

woulde

contrarie

to Christ.

3. Reg. 19.

Rom. 11.

Iohn. 14.

The Saits

be at rest.

Ap. 4. et. 7

Esay. 42.

The wed-

ding gar-

ment.

Esay. 61.

Math. 22.

Antichrist

2. Thes. 2.

Pasquine in a Traunce.

3. Reg. 22. in vnbeleefe. knowest thou not, that a spirit departed once
2. Para. 18 from the presence of **G O D**, and sware to become the
spirit of lyes, in the mouthes of all the Prophets of Achab ?

2. Cor. 11. And moreover, it is a thing most certaine, that **Sathan** can
transforme himselfe into an Angell of light. And sith there
are so many Legerdemaines, and we so easily drawn to all
false religion, it is no meruaile, if so many fond dreames be
receiued as truth. And doest thou thinke that our master

Watch-
words gi-
uen in the
Scripture.
1. Thel. 5.
1. Iohn. 4.
Demaunds
of our
Lady.

Christ and his Disciples, haue without cause so often times
(foreséeing these things) cryed vnto vs. Take heede, beware
looke well to your selues, consider. Tria all things, & keepe
that which is good. Try the spirits, whether they be of god or
no ? How many times haue these shauelings tolde thee, that
the virgin Marie hath appeared, and demaunded of foolish
men, that Churches and Monasteries shoulde be builded by
them for her ? Thinkest thou, that it is to be beleued, y this
most modest handmaide of the Lorde, that being of such a
singular humilitie, and hath the chiefest place in the bodie of
the Church, which is **Christes** espouse, and that intirely lo-
ueth her espouse, hath at anie time desired that, which shee
knoweth doth belong to her onely espouse ? Wherefore hath
she not when she so appeared, demaunded that the Gospell
shoulde be preached : that the Lords vineyard shoulde be well
looked vnto : that the wolues shuld not be made shepheards,
nor such dogs as cannot barke : nay rather these mates will
needs haue her to fauour and nourish both wolues & swine.

Marforius
vviseth
Pasquine
to be
Pope.

Marforius. The more thou talkest to me Pasquine, the more
is the truth opened vnto me, would God y thou were Pope
once, that thou mightest cause all these thinges to be open-
ly shewed to the whole worlde, which are indeede no lesse
true, than necessarie to bee knownen. Pasquine. Thou wilt
est mee a verie good tourne Marforius, in that thou woul-
dest haue mee become Antichrist. If I were Pope, I shoulde
be euen as the rest were, for the Papacie woulde make
mee to bee as it is, and I shoulde not make it bee as I saye.
And beside that, thou knowest, that they cannot abide mee.
Marforius. I wonder much, that in so greate a scarcitie of
Gods wo:ke, the people doe not learne of thee, the waie to

know

know God. Pasquine. Feare not, for there are so manye spiritual scholes, both of men and women (albet they be not seene abroad) that euen verie shortly thou shalt see so many true gospellers come abroad, that the world shal much wonder whence they come. Marforius. We will therefore call thee master, sith thou hast so many Christian scholes. Pasquine The master of all is Christ onely, whose doctrine this is that I teach. But to knit by our communication, I saye vnto thee briefly, that Christ is the head of all, & the espouse of the Church. And the Church is made of many and diuers members, ioyned together in one, to the which, by the espouse onely, is the way made vnto the father. There is no maner of ambition, nor desire of the vaine and fraile things here on earth, all giue themselves wholly to praise God, through Iesus Christ for euer and euer, Amen. To him is their onely desire, that all glorie, praise, and honour be attributed and giuen, none seeketh there for his owne thinges, but for the Bridegrome, they seeme all to haue forgotten this world, to the which they are dead, and liue onely to one God, and all things there, are onely gouerned by Christ, who onely praieth for vs, who maketh continuall intercession for vs, whose onely sacrifice is alwayes before his Father for vs, who sendeth dayly his holy spirit to his elect, and by it he gouerneth his Church, he onely is king and Lorde, the beginning and ende, the head of all the Saintes, of all godlynesse, of all sinceritie, and of all true Religion, he is the light of the world, for he seeth all things, none can make him beleue one thing for another, for hee is the truth it selfe, wythout hym if thou walke, thou goest out of the waie, for he is the waye, by hym doe all things stande and fall, for he is the lyfe of all things, for his sake onely doth the Father heare vs, for as much as all that we aske for his sake, and in his name, hee graunteth it vs, that which we aske through him, wee are sure to haue, for y father hath promised for his sake, who cannot lie. He hath not promised ought to such as aske in the name of any other, nay he is rather angrie w them y thinke y any Saint is moze mercifull then Christ, or better, or moze carefull ouer vs, or moze acceptable to the father. For if we

The
scholes of
Pasquine.

Christ the
onely
Master.
Mat. 23.
Colof. 1.
Ephe. 1.
& 4.

Apoc. 5.
& 7.

Christ
onely go-
uernour.

Mat. 8.
Io. 14.

Mat. 7.

A. y.

will

Pasquine in a Traunce.

1. To. 2. will haue an aduocate, who is more merciful, better, or more
 Heauenly acceptable to the father than Christ. Marforius. I see that
 things all the fault proceedeth heereof, in that we measure heauenly
 must not ly things according to our owne brayne. And therefore doe
 be measu we thinke that the virginne Marie is more mercifull than
 red accor- Christ, whom we imagine to be some cruel tyrant and fierce
 ding to Judge. (an error growen of the diuersitie in nature between
 mans man & woman, because we see, that women are more pittiful
 brayne. than men. But what a diuellish madnesse was that, to take
 Luc. 11. a waie the gouernment from Christ, and giue it to her? as
 A marue- though Christ, who is the wisdomme of the father, doated or
 lous yea could not tell what he had to doe. Pasquine. It please me
 almost a much Marforius, that of a craftie Popish Lawyer, thou art
 miracu- become a god and plaine Gospeller. Marforius. I thank thee
 lous for it good Pasquine, naye, rather Christ, who hath by thy
 chaunge. meanes deliuered me out of so great ignorance. And now at
 The voi- this time hast thou told me many things more, than y other
 age to hel time thou diddest. Is there anie thing behinde to be sayd of
 other matters? Pasquine. No, as touching heauen, but if thou
 haue leasure to heare me, I will declare vnto thee, the voy-
 age I made into hell. Marforius. What, & hast thou also gone
 that voyage? Pasquin. It is but eight daies past since I was
 there. Marforius. I woulde leaue all other businesse to heare
 this tell of that, for I was not aware, that thou hadst bene
 there, and I wold faine vnderstand the truth of things done
 in those parts. Pasquine. I will shew thee of Hell, & of Purgato-
 rie, things no lesse meruailous, then true & godly. Mar-
 forius. Begin therefore I pray thee heartely, for mee seemeth
 each houre a yeare till I heare thee. Pasquine. Thou know-
 est, that this other time, that we talked together of the voy-
 age into heauen, I told thee, that the Angell at his departing
 promised me, that if at anie time I woulde make a voyage
 he wold beare me companie. Marforius. I remember it wel.
 Pasquine. Being therefore desirous to vnderstand what pos-
 sibly might be knowen of Heauen, of the Earth, and of the
 bottomelesse places, a fewe dayes sithens gate mee vnto the
 caue, that in the beginning I tolde thee off, and there,
 without making anie more a doe, sayde my prayers, and
 prayed

prayed the Angel that he would come, he came, I then humbly besought him, y he would keep his promise that he made me, that is to say, to bring me to see the lower parts: he said, with a good will, and bad me followe him, and so tooke on his way, and I after him. And we were no sooner departed, but I know not how: euen in a sodain with more speed than I can tell thee the tale, we came to a meruailous great gate, and a way wonderfull large and broad, and there the Angel bid me be of good courage, and feare nothing that I shoulde see or heare, declaring vnto me, that that was Hell gate.

Pasquine
goeth to
see Hell.

Marforius. I heare thee begin much otherwise, than y I haue sometime read of in diuers Authours, thou diddest not first sacrifice sheepe and blacke Bullockes, thou diddest not offer by a blacke Lambe to the mother of the Furies, nor the bairaine Cowe to the Lady Proserpina, thou soughtest not for the Braunch of golde. No, thou gauest not thy selfe so much as a little holy water, nor markedst thy selfe with the signe of the crosse, and couldest thou so soone finde the gate: & the thou saist, that it is so great, and the way so broad & large, whereas it seemeth that other say the contrarie. I pray thee tell me the very truth of all things, that reporting the same againe to other, I be not laughed to scorne for my labour.

The way
to Hell is
sone found
out.

Pasquine. If I haue begun farre otherwise than the old authours speake of, I haue so done, to tell thee the matter as it is, and not to feede thee with fables and lyes, for I must not worke any of those superstitious ceremonies, that thou toldest of, for albeit that all such as doe them, doe finde the way, (for it is an easie matter to goe to hell, as euery man knoweth, as Virgil saith, Facilis descensus Auerni,) that I haue then so lightly found y gate, and saide that it is great, because thou maist be sure that it is so, hearken what Christ saith. Enter ye in at the narrow gate, for wide is the gate, & broad is the way, that leadeth to destruction, and many enter in thereat. Mar. Thou hast satisfied me in this point, but tel me, where foundest thou the gate, at the Lake Auernus?

Math. 7.

Pasquine. I founde it where it is, it is inough for thee to knowe, that hee that goeth thether, shall finde it without any businesse.

R. iij.

Marforius.

Pasquine in a Traunce.

Marforius. Follow on therefore the rest, for I am with child
 till I know it. Pasquine. When we came vnto this gate, I
 felt such a terrible feare and horrour (because of the things
 I sawe and hearde) enter into my breaſte, that I coulde
 not vtter it, for euen forthwith I felt mine eares to be ſtry-
 ken with certaine horrible and fearefull outcries, like vnto
 thoſe that he maketh that is vnder y^e hands of the hangman,
 or that is beſet with thæues or murderers, or that is in a
 Citie that is put to the fire & ſword, well I wot, y^e haire of
 my head ſtood vpright, & I was euen almoſt at the point to
 haue repented me, that I was ſo curious to know thinges,
 but that the Angell who was ware thereof, put me in good
 comfort remembryng vnto me, that Hell hath no manner of
 power, ouer the elect children of God. Wherevppon ta-
 king good courage, I began with more hærde to beholde all
 things, and I ſaw ſo great a rable of Friers, and Prieſtes,
 following the Nunnes and the lay ſiſters, as are the Bies,
 that being driuen by a ſodain ſhower of rain, do by ſwarms
 haſten them to their Wyues, or as are the Birdes when
 they take their flyght ouer the ſea. In ſine, they wer ſo ma-
 nie in nûber, that I would neuer haue belæued, y^e there had
 bene ſo many in the world. And the Angell ſeeing me mar-
 uell thereat, ſaid vnto me, let it not ſeeme ſtrange vnto thee,
 for hether come all they that be in the world, excepting ſuch
 as either forſake their coate and old cuſtomes alſo, or if they
 keepe their coate ſtil, liue no more in that Frieriſh filthines,
 becauſe they are waſhed by the pure worde of the Goſpell.
 There ſaw I alſo al the Ipocrites, (although the more part
 were Friers) all the couetous men, all the Sodomits, al per-
 ſecutors of the Goſpell, all thoſe that haue put their truſt in
 pardons, and haue followed the Popes wayes, and finallye
 all thoſe that haue had any truſt or affiance of their ſalua-
 tion in any other thing, than in Jeſus Chriſt. Marfor. How
 diſt thou know them? Pasquine. All their ſinnes were open
 and manifeſt, and they were ſcene outwardly, as their gar-
 ments are knowen here. Marforius. Diſt thou not know a-
 ny one of them? Pasquine. I will not tell thee of any perſon
 perticularly at this time, I wil ſhew thee afterward in due
 place,

Math. 16.

The diſ-
cription
of Hell.

What &
vvhô Paſ-
quine ſaw
in Hell.

place, where I saw them all, one by one, I haue now other matter to saye to thee. Marforius. Saye on then. Pasquine. After I had stand a while diligently beholding such as entred in, I began afterward to consider and marke the gate: it was as thou hast heard, great and large, and stood day and night continually open. Mar. How cometh it therfore to passe, y those y are in such a miserable place, do not come out? Pas. If thou hadst let me haue made an end of my talk, y shuldest haue heard, that it standeth alwaies open for them that will goe in, and alwaies shut for those that are already gone in: beside y ther are certaine waters, as thou shalt heare hereafter, which take away all power to returne backe. Marforius. And how canst thou then back again? Pasquin. If thou stand still and hearken, thou shalt vnderstande altogether. Marforius. Of what stufte was the gate? Pasquine. Amongst vs there is no such manner of stufte, a thing it is that lasteth for euer. Marforius. Of what worke was it made? Pasquine. Neither of Dorique, nor Ionique, Corinthian nor Iustique, nor of no compound, but of a worke Diabolique. Marforius. Darest thou no notable thing in it? Pasquine. I sawe it full of armes, among which, there was one in the top of the forefront aboue all the rest, and that was y armes of Caine, who was the first that entred in thereat. Marforius. What armes were those of his? Pasquine. Further in a field red. Marforius. Peraduenture it was because, he was the first that did commit it, and because that of murther commeth bloud, which is red? Pasq. Thou vnderstandest the matter. Mar. The other armes whose wer thei? Pasq. It was wel knowen, y ther had ben other armes very auncient, but they wer al take away except those of Cain. Mar. Wherefore wer they take away? Pasq. To place ther y arms of popes, as those y better deserued y place, for it could not hold so many. So y thou mightst ther haue seene y gate al couered w gret huge keies, set two & two a crosse, with a miter betwixen the, & vnder y myter, the name of the Pope, & the yeare of our Lord what time he entred: so that ther was left but a lytle boyd space, wherein were certaine letters, & vnderneath so much space, as might holde one armes, or verge fewe more.

Hell gates neuer shutte.

All may goe into Hell thac will, but none may come out

Of what stufte hell gates were made.

Caine the first that entred his father the Devils Kingdom Caines & his successours bloody armes. Popes armes triumphantly placed ouer Hell gate.

Marforius,

Pasquine in a Traunce.

The in-
scription
ouer Hell
gate.
Math. 23
Apo. 14.

Pasquine
propheci-
eth that
there shal
be but
few popes
more.
When
this book
vvas writ
ten Pope
pauke vvas
loked for
in Hell.
Hel vway
lesse occu-
pied than
it vvas
vront to
be.

The Pope
and his
people
runne
headlong
to Hell.
Iere. 1.

Marforius. What letters were those? Pasquine. They were written in Caldey, I coulde not read them, because I was then in this mortall bodie: but the Angell tolde me, that all those soules that goe thether, can read them, and the effect of them is this, That that place is prepared for þe vessels of Gods wrath, and that each one that entereth therein, spoyleth himselfe of all ioye and gladnesse, and putteth vpon him all miserie and sorrow, for there is weeping & gnashing of teeth. Marforius. If there be so little roome lefte, vpon that gate, where shall the armes of the other Popes be hanged, that shall come hereafter? Pasquine. There must be but a certaine number, so manye as that their armies maye serue that roome. Marforius. I wish therefore that the roome were very little, but are there the armies of all the Popes? Pasquine. Of all, and they had alreadie set vp the furniture to place therein the armes of Pope Paule the thirde, that sone after, shoulde make his entraunce there. Marforius. He that would therefore write of them, might there find a long bead roll. Pasquine. That might be better do in hell, where they are all in proper person. Marforius. Say on I pray thee, for I feare thou wilt neuer come to an end. Pasquine. Then began I to consider the way, the which for ought þe I could perceiue, was sometime much more troden than it is at this present, for a man might see euen in some part of it, þe grasse growen vp, I thought at the first beginning, that this hadde bene caused by the Spring time which then was at hande: then remembryng that there was neuer no spring, I asked the Angell the cause therof, who told me, that euen as a man might haue seene long agoe, the people come from all parts of the world into this Citie for the Iubilie, with the selfe same throng and greater also, went they to hell, sent thether by Popes, and among other these Popes themselves with their Iubilies, but sithens that prophecie was fulfilled which saith: That out of the North shall come a plague vpon all the dwellers of the land, the grasse hath begun to grow vp in this broad high way. Marforius. I am wonderous glad, that thou art come to talke of this saying, for I desire much to vnderstand it of thee. These Priests of ours vnderstand that

that it thus signifieth: That those nations of y^e North parts, are cause of all euill and heresie. Pasquine. Those Priests of yours, vnderstand the scripture quite awrye, and for the authoritie they haue, they cause it to be declared after theyr owne fashon. But I say to thee, that this word, (all euill,) is in the scripture as much to say, as, That which is contrarie to the Gospell, or to tell thee it more plainly, it signifieth Antichrist, for even as by the Gospell, Christ (which is all goodnesse) is giuen vnto vs, even so againe it must needs be, that all euill is his direct contrarie. In the same significatioⁿ S. Paule said, that couetousnesse is the roote of all euill, for thou seest that Antichrist, which is all euill, hath his rootes so fastened in couetousnesse, and al his members also, y^e for this cause, many of them that know the truth of y^e gospel, either they hide it, or els withstand it, because they will not lose their livings. For the selfe same cause also doth Antichrist with all his whole power seeke to destroye it. This Prophecie therfore, was thus much to say, as: That from the North shuld blow a winde with so great force, that it shuld take away from the wolfe his shæpes skin, and make him to be knowen as a wolfe, or to tell thee y^e same more plainly, that from those parts the Pope shoud be discovered for to be Antichrist. Marforius. I perceiue that God hath made thee to speak for my soule health, I see that thou saist the truth. Pasquine. Sithens therfore that he who tooke himselfe to be the shepheard, is discovered to be the wolfe, the shæpe being as feard of his cruell looke, knowing him to be their enemye, haue fled away from him, and haue followed the good, and true shepheard Iesus Christ, who is the way that leadeth to the swete pastures. And this way therfore that leadeth to perdition, beginneth to shoute out grasse, for it is not anye more trodden but by the members of Antichrist, who albeit they be many (as I told thee a litle before) yet are they few in respect of those that so intime did follow him. Marforius. I rest fully satisfied in this point. Now would I know how the wals were made that compasse in that place. Pasq. There are no manner of walles at all. Marforius. What need is there then to haue a gate: cannot euery one come in

S.

and

The Popes priests are ignorant and vrest y^e scripture. What this word all Euill signifieth in the Scripture. 1. Tim. 6. Colofs. 3. Couetousnesse causeth the Scripture to be kept vnder.

From the north the Pope is discovered to be Antichrist 1o. 1o. Why the Popes pathes growe grene.

The Popes followers fall fro him.

Pasquine in a Traunce.

Venice, and out that will: Pasquin. Thou knowest y Venice, hath no walls, & yet cannot euery one come in & go out y will, albeit the strength of this place is contrary to others, for other are made, y none shuld come in, & this is made, y none should go out, for as y heardst, y entry is free to euery man. Mar. Is y place compassed about w waters as Venice is? Pasq. It is compassed about w waters, but not as Venice is, for Venice is compassed w waters of y sea, & this place is compassed w waters of fire. Mar. How can this hang together: y water & the fire are direct contraries, how is it possible that they shuld agree together? Pasquine. How is it possible that soules, which cannot see nor be felt, should burne in the fire, and that the bodies should abide in the fire, and not be burned? and yet this happeneth in Hell. Euen as we see that Christ witnesseth in the Parable of the riche man and Lazarus the begger, saying: That the rich man was in hell fire, & yet his body was not in hell, for mens bodies must remaine in the earth untill the day of iudgement, after the which, y bodies shall goe together with the soules into euerlasting fire, as may be seen in all the whole scripture, and in y place wher Christ saith: That thou cut alwaye thy hande that offendeth thee, for better shall it be for thee, that thou lacke a member, than that all the whole body shuld be cast into hel fire. The things of hell are of another manner of forte, than those of this worlde, he that could tell howe to make these things of this nature, knew also how to make those of another nature: so that thou must not maruell, if I tolde thee, that this place is compassed with waters of fire. Marforius. Are these waters so broad as those of Venice? Pasquine. These be not all of them together, but are deuided into fve great ditches. The first wherof is called Lethe, which is as much to say, as, the forgetting of goodnes: the second Phlegeton, that is to saye, desire of euill: the third Acheron, which is to say, the utter forsaking of all gladnes: the fourth Cocytus, that is to say, weeping: the fifth Palus stigia, which is to write, euerlasting hate & miserie. Mar. How do they passe in Charons boat? Pas. As I haue told thee of y gate, euen so I tell thee of these waters, for, to go thether they passe without any busines, but to

re

Venice compassed
with salt
waters &
hell with
waters of
fire.
Great contradiction
in y Popes
Doctrine.
Luc. 16.

Math. 5.

The waters of hell
& their
significations.

Charons
boat.

return again, it is not possible to passe the. Cū as y seest;
 that it fareth by y riuer Danubius, & of many other waters, ^{Danubius}
 that down y streame they saile wondrous easlye, but vp a
 gainst y streame it is impossible. In fine, I tell thee, y to goe
 thether, ther is no manner of let by y way, no, whether they ^{No stop}
 haue their penie to pay Charō for his fery, no, whether they ^{nor stay}
 haue ben buried oz no, no, of none other thing. Mar. What ^{in hel way}
 a foolish deuise was that of them, y thought y Charon must ^{The foo-}
 be paid, & therfore put a penie in y dead mans mouth: And of ^{lish opi-}
 these other, y thought, that y soule could not passe ouer on y ^{nion of}
 other side in an hundred yerres, vnles y body were buried: ^{Charō &}
 Pasq. That was without comparison lesse harme than y of ^{his boate.}
 our priests, who haer vpon haue founded a lying & damnable
 purgatory, & haue made y foolish people belæue, y not he that
 putteth a single penie in y mouth of y dead man, but who
 soeuer putteth not a great gub of money into their purses, oz ^{purgatory}
 leaueth not to the good possessions, cannot so soone be deliue- ^{deuised}
 red frō y paines of y purgatory of theirs. Mar. Oh y canst ^{to picke}
 now tel me certain newes of this purgatorie, if it be there, y ^{all mens}
 must needs haue seene it. Pasq. I wil fully declare vnto thee y ^{purses.}
 truth, & that thou maist y better belæue me, I wil alledge so
 many reasons & authorities of y scripture, y thou shalt be as-
 surd, y it is as I shal tel thee. Due first I wil rehearse vnto
 thee pēce by pēce, y litle y yet remaineth for me to tell. We
 entred in at y gate, & walked alōg by y broad way, being stil
 amōg a gret multitude of people, y passed thetherward, & he- ^{To hell is}
 ring stil more & more those dolorous & lamētable outcries, al ^{euē com-}
 those people wēt w gret haile, being driuē by their cruell de- ^{pāny goīg}
 stiny, & forthw, wer they all seuerally put to diuers punish-
 mēts & tormēts, as afterward I shal shew thee. But I (that
 was not come thether to suffer any of those punishmēts, but
 to learn things, by the declaring wherof afterward, I might
 cause y other shuld not indure the) wēt on faire & softly, cōsi-
 dering ech things, & prying in euery corner, to see wher pur-
 gatory was: & I saw on y one side a huge lake y with y low- ^{The dis-}
 er end of it touched y tormēting places, wher y dāned soules ^{criptiō of}
 be, wherof, whē I had much marueled, I demanded y Angel ^{purgatory}
 what it might mean: he answered me y y purgatory which y

Pasquine in a Traunce.

Purgatory
quite con-
sumed.

None
other pur-
gatori but
Christes
bloude.
Hebr. 1.
& 9.

Places of
the Scrip-
ture to
ouer-
throwe
Purgatory
Math. 28
Mar. 16.
Who dy-
eth in
faith is
saued.
Iohn. 3.

Priests had made, began at the upper end of that Lake, and reached vnto those tormenting places, which were deuised from purgatorie, but with a thin wall. And when Neptune let drop his waters (that before I tolde thee of,) downe into this place, this Lake was then made, which for all that did not fill vp all Purgatorie, but that part which ioyned to those tormenting places, remained set on fire, and at y same very time, the fire tooke hold on each side of the wall, & burnt it quite, and so was it made all one place with Hell, & thys part that remaineth yet on fire, is for them that beleue in Purgatorie, and the other that was quenched altogether by Neptunes waters, is for them that beleue not in it. Marforius. All that thou talkest I hold as things true, yet notwithstanding, if I should at any time proue vnto other, the vanitie and falshood of this deuice, with other testimonies thā thine owne onely, I pray thee to alledge me also those of the scripture, and together with them, all those reasons, that not long agoe, thou saidst thou woldst bring forth. Pasquine. I wil with all my hart, stand stil and giue good eare. Marforius. I will giue good eare, say on hardly. Pasquine. By y word of God, thou shalt neuer find other purgatory, than y bloud of Iesus Christ, through the which onely, all sinnes are perfectly pardoned, and therefore doe they commit grieuous sin, that say there is other purgatorie than this, and it is a blasphemous & diuelish fondnes, of them y beleue it. And y thou maist know how false this diuelish deuise is, I wil first alledge certain places of y scripture that go against it. In S. Mathew and Saint Marke thus we read: He that beleueth and is baptised, shall be saued, and he that beleueth not, shall be damned. By the which words, thou maist perceyue, that saluation is giuen vs by Faith, and damnation for lacke of Faith. Therefore either we die in Faith or without Faith, if we dye in Faith we are saued, for it is written. Hee that beleueth, shall bee saued. If we dye without Faith, we are dampned, for it is written. He that beleueth not, shall be dampned. Besides this, S. Iohn sayth. So God loued the world, that he gaue his onely begotten Son, to the end, that all that beleue in him, shuld not perish, but haue lifes uerlasting.

For

For God hath not sent his son into the world to condemne the world, but that the world might be saued by him, hee that beleeueth in him shall not be condemned, and he that beleueth not, is condemned alreadie, because he beleueth not in the name of the onely sonne of God. Thou seest that the father, hath giuen vs his sonne, to the ende y he that beleueth in him, shuld haue euerlasting lyfe, and that euerlasting life followeth him that beleueth. What thinkest thou now, that this euerlasting life is? Marforius. I thinke it is heauen out of doubt. Pasquine. Thou sayst well, but if the beleuer be iudged to go to Purgatorie, what a heauen is this? doest thou not see holwe this is contrarie to the worde of God? Moreover the world being saued by Christ needs must it be that he which beleueth, haue a life without paine, and he y beleueth in him is not iudged. But if he went to purgatory, he should be iudged to goe thether, the which cannot bee to him that beleueth. For Saint Paule sayth, that there is no Rom. 8. condemnation to him that beleueth in Iesus Christ. And Christ himselfe sayth: Verily, verily I saie vnto you, hee that John. 5. heareth my wordes, and beleueth on him that sent me, hath euerlasting life, and shall not come vnto dampnation, but is escaped from death to life. But if anie man went into Purgatorie, seest thou not, y he shuld not haue euerlasting life, y is to saie, heauen, but that he should be condemned, and that he shuld not passe from death to life, the which is cleane contrarie to Christs owne saying? Marforius. What, this is not condemnation? Pasqu. Nay, the traditions of these men say manifestly, that the soule for euery deadly sin is iudged to abide seauen yeares in the fire of Purgatorie, the which is a most horrible lye, for in all the holye Scripture is not founde one onely iotte spoken of seauen yeares, nor of no such foolish bzabbling, nay rather is the contrary found in the whole Scripture, as in the Parable of the rich manne and poore Lazarus: each of them dyeth, the one is buried in hell, and the other is carryed into Abrahams bosome, without touching anie whitte of the paines of Purgatorie. And the thase that was crucified with Christ, was neuer in Purgatorie to doe penance for his sinnes, and yet Christ Luc. 16. sayde.

Rom. 8.

John. 5.

Traditiōs
are good
trash whē
they tread
Scripture
vnder fete

Luc. 16.

S. iij.

sayde.

Pasquine in a Traunce.

Iohn. 16. sayde vnto him, This daie shalt thou bee with mee in Para-
 dise. If there were anie such false Purgatorie, it must
 needes be, that some mention must be made of it in these
 places of the Scripture. But there is none other purgation
 Ephe. 5. than the blood of Christ, the lauer of regeneration, which
 is sufficiently shedde vpon vs. But tell mee, this Purgato-
 rie, was it before the incarnation of Christ, or since onely?
 A hard Marforius. In good faith, I cannot aunswere thee, for if I
 question saie, since Christ onely, I shoulde be brought to shewe, that
 Christ hath bene a cruell exactour, and not a gentle Redee-
 mer, the which shoulde be a most horrible blasphemie. And
 if I saie that it was from the beginning of the worlde, I
 haue no place at all in the auncient Scripture to proue it,
 Moses in his booke Leviticus. Hath described so many sacri-
 fices, oblati-~~ons~~, washings, purgings, for the sinnes of the ly-
 uing: but hee speaketh not one iotte of the dead, nor of this
 Purgatorie, nay rather both he forbid the Priestes to stand
 and weepe, and lament the dead, as dooth also Saint Paule
 1. Thes. 4. to the Thessalonians. Pasquine. Therefore, is there no
 Purgatory is not manner of certayntie of this Purgatorie, throughout all
 found in the Scripture, for the Scripture is cleane against it, as may
 y scripture be seene in this Text of the Apocalipse: Blessed are the dead
 Apoc. 14. that die in the Lord: Therefore must it needes be, that who-
 soeuer dyeth, eyther dyeth in the Lord, or not, if hee dye in
 the Lord, he must needes be by this testimonie, Blessed, but
 Sophistrie brought in to if hee dye not in the Lord, hee must needes be accursed, for
 maintaine there are but two wayes. Marforius. Distinguo, sic, Quan-
 purgatory tum ad poenam, nego, sed quantum ad culpam, concedo. Pas-
 quine. What meanest thou by this beggerlye Sophistrie.
 Marforius. I meane that God pardoneth the offence, but not
 God for- giueth all the punishment. What greate foolishnesse art thou in, and
 or nothig where findest thou that God pardoneth the one, without
 the other? The workes of God are perfect, he pardoneth all
 or else nothing, without mangling or cutting of his free gift,
 Ezech. 18. as witnesseth Ezechiel, where he sayth. What time so euer a
 & 33. sinner wyll repent him of his sinnes, I wyll no more remem-
 ber anie of his iniquities sayth the Lord. And Saint Iohn
 1. Io. 2. sayth, If wee confesse our sinnes, hee is saythfull and iust to
 pardon

pardon vs, and make vs cleane from all wickednesse, and if wee walke in the lyght, euen as hee is lyght, wee haue fellowshippe with him, and the bloude of his sonne Iesus Christ doth cleanse vs from all sinne, for hee sitteth on the right hand of God, making intercession for sinnes, and by one onely oblation hath he made perfect for euer, those that are sanctified. ~~Moreover~~ the Psalmist sayth, I haue confessed my sinne Psal. 32. vnto thee, and haue not hidden mine vnrighteousnesse, I said I will acknowledge mine offence, and accuse my selfe vnto the Lorde, and thou hast forgien the wickednesse of my sinne. If therefore the Lord forgive vs all our sinnes, when we praye earnestly to him for it, wee canue be no more troubled for them: for they are forgien vs for the faithes sake, that we haue in the death and passion of Iesus Christ, the which is eyther perfect or vnperfect: If it bee perfect, there needeth none other thing to make it more perfect, but to saie that it is vnperfect, is to blasphemane Iesus Christ, and his passion, as doe these monstrous Soule Berchauntes, which will haue them to make satisfaction for their sinnes in the fire of Purgatorie. Marforius. Dauid sinned, and his sinnes were forgien concerning the offence, but not concerning punishment due for the offence, for he remayned for all that bound to one of those three plagues, that were offered vnto him. Pasquine. And I tell thee, that God either pardoneth all, or else nothing, for he that forgiveth the greater, wil not sticke to forgive the lesser, it is a more matter to forgyue the offence, than the punishment. If therefore hee forgyue the offence, hee reserueth not the punishment. But to keepe vs vnder here in this worlde, and to exercise vs in patience, and to make vs knowe his mightie power, hee leaueth vs oft times in troubles, so doeth hee also those that haue not offended, as we see in Iob, and Ieremie, and many others. For as Saint Paule sayth, Tribulation bringeth forth Patience, and Patience bringeth forth proufe, proufe bringeth forth hope, and hope is not confounded. And euen so, albeit God had forgien Dauid, both the offence and the punishment, yet woulde he bring him lowe, and trye him, that the worlde might knowe how full of faith he was. David an example of patience

Blasphemi
against Ie
sus Christ

An obiection of
Papists.

To what
end we
are left in
troubles.

Rom. 5.

The

Pasquine in a Traunce.

Rom 3.
Hebr. 1.
To affirm
purgatory
is to deny
Christes
bloud.
Gala. 2.
Iohn. 1.

Ecl. 11.

The inue-
tours of
purgatory

2. Cor. 11.
Gala. 1.

The
Apostles
neuer
heard of
purgatory

The punishment therefore is not it, that purgeth our sins, but faith, the which S. Paule sayth, is the purging of sinnes. And so if they wil haue anie other purgatory, then y^e bloud of Christ, it is none other, but to make his passio of none effect, & to saie that his workes are vnperfect. This is plaine, that all the elect are members of Christ, and if they bee his members, it followeth, that his vertue, and the infinite merits of his passion be common vnto them, whereby they are assoiled from al punishment, and consequently from Purgatorie. And Saint Iohn sayth. That they that beleue in Christ, are the sonnes of God and heires of the inheritaunce that is giuen them by promise, and not by workes. What neede haue we therefore of this Purgatorie to giue vs that inheritaunce? Oh Lord stretch forth the arme of thy mightie power, and destroie & bring to naught these false Prophets, Seducers, & Hypocrites, that deceiue thy people, with Trenchalls, and Quarentalls, and other foolish inuentions, full of all couetousnesse. But to see playnly with thine eye the vncertaine holde that this Purgatorie standeth on (albeit that which I haue alredie alleadged vnto thee, might suffice thee, heare what Salomon sayth. If the tree fall toward the South, or toward the North, where he falleth, there it abideth. To fall toward the South, is to die in faith, and toward the North, without faith, he therefore that dieth in faith, hath euerslasting lyfe, and he that dyeth without faith hath dampnation. here is no manner of meane or middle place, where to fall betwene these two. Marforius. Why, hath this Purgatorie in beriedde no manner of foundation in the Scripture? Pasquine. None at all. Marforius. Where haue they founde it then? Pasquine. Among the blinde beggeres of Hildibrand the Sozcerer, afterwarde called Gregorie the seauenth, glosing vppon that place of Virgil. Centum erant annos, or else in Plato, in his Timeo, or else in Macrobius, in the dreame of Scipio, or else among the false myzacles, visions and illusions wrought by Sathan, transforming himselfe into an Angell of light. For albeit a true Angell of heauen shoulde tell vs anye other thing, then that which is in the woorde of God, let him bee accursed. But if there were

were such a Purgatorie, how much were the Apostles wor-
 thie to be blamed, that haue not spoken one worde thereof?
 Saint Peter writeth fully to the instruction of the Chur-
 ches, yet maketh he no maner mention of the dead. Saint
 Iames, who commendeth so much good workes, maketh no
 mention of Masses, nor of offerings for the soules of y dead.
 Saint Iohn in his Epistles doth highly set forth Charitie,
 and yet speaketh not a worde of charitie for the dead. But
 what shall we say of the great diligence of S. Paule in tea-
 ching the Romanes faith and good workes: and yet teacheth
 he none other purging of sinnes, but by the bloud of Christ. Hebr. 9.
 Reade his Epistles to the Cortnthians, thou shalt find, that 2 Cor. 9.
 he maketh collections, requestes, and recommendations, for
 the poore bretheren that are in captiuitie and need, so that hee
 sayth, he hath taken awaie from the other Churches to send
 to the poore at Hierusalem, and yet maketh he no manner of
 collection or other thing for the dead. As these theues doe Purgatory
 all daie long, whereby they are become richer then Cræsus, pence
 and fall to iolly good cheere, with whores and balwdes, and how they
 the poore die for hunger. Woe bee to you Scribes and Pha- are be-
 resies, hypocrites, that laye aside the commaundement of stowed.
 God, (which is to helpe the poore) for your cursed traditions Math. 15.
 of Purgatorie, the which hath swallowed vp almost all the Purgatory
 goods of the world. It is that sacke whercof the Prophet neuer sa-
 speaketh, that is neuer full, and that horse leech (whercof tified.
 Salomon sayth) that hath two daughters that crie: Bring Pro. 30.
 hether, bring hether. So saie these theues, bring hether for Priestes
 the soules of your dead friendes and parents. Forgette not cry bring
 the poore that be dead, that crie vnto you Misere mini. Oh bring.
 slaunderous and traiterous falsifiers, what a presumptu-
 ous boldnesse is this of you, to maintaine such lyes, and de-
 ceine the people: this is that fire, y neuer crieth ho. If you
 should giue all the whole world to these false theenes, they
 would neuer say ho: for they are the verie insatiable hell it
 selfe. Marforius. How vnderstandest thou y place of S. Ma-
 thew, y saith. Agree with thine aduerfarie quickly while thou Mat. 5.
 art on the way with him, that he giue thee not to the Iudge,
 & the Iudge giue thee vnto the hands of the Minister, & thou

T,

be

Pasquine in a Traunce.

Sophisti-
call reaſons
for proote
of Purga-
torie.

The diuel
the chiefe
Doctor to
teach Purg-
atorie.

Luc. 12.

The opi-
nions of
diuers an-
cient doc-
tors con-
cerning
purgatory

Math. 18.

be caſt in priſon, verilye, I ſaie vnto thee, that thou ſhalt not come out from thence, vntill thou haue payde euen to the vttermoſt farthing? Paſquine. Doeſt thou finde anie Purgatorie in this ſpeaking? Marforius. I will not affirme it, hauing heard of thee ſo many probable reaſons to the contrarye, but I will tell thee howe the Sophiſters proue the ſame vpon this text, they ſaie that our aduerſarie is ſinne, who giueth vs vnto the Iudge, which is God, and he putteth vs in priſon, which is Purgatorie, out of the which we ſhall not come, vntill we haue made full ſatiſfaction, ſuffering the fire of it. Paſquine. It was the diuell, that in this ſort did interpret theſe wordes, and his miniſters ſeeke to maintaine the ſame interpretation. But if thou wilt haue the true expoſition of theſe wordes, thou muſt take good heed whereof Chriſt ſpeaketh: there he ſpeaketh, of leauing of hatred, and that a man ought to reconcile himſelfe to his neyghbour, the which who ſo doth not, is in daunger to take the ouerthrow, & to bee caſt into priſon, from whence he ſhall not come out, vntil he haue made full ſatiſfaction. And the ſame doth Saint Luke confirme, ſaying. While thou goeſt with thine aduerſarie to the ruler, as thou art in the waie, giue diligence that thou maiſt bee deliuered from him. He ſayeth plainly vnto the Ruler, beſore whome men goe to pleade theyr cauſes and to receiue iuſtice. Thus doth Chriſoſtome and Theophilaſte vnderſtande that place, and Ambroſe, which ſayth, When thou goeſt to the Magiſtrate. And Hilarie alſo in his Cannones, where hee ſayth. That in this place it muſt be vnderſtoode, of the reconciliation, and ſayth not, of the ſatiſfaction for ſinnes in Purgatorie. Thou ſeeſt therefore that theſe interpretations of thine cannot ſtande with the meaning of the Scripture, for it is rather a ſence cunninglye wreathed, which (as Saint Ierome ſayth) is not good to proue the rules or groundes of our faith. Marforius. There are alſo other texts, with the which they proue Purgatorie. Paſquin. What be thoſe? Marforius. That of S. Matthew, where Chriſt ſaith. That the kingdome of heauen is like vnto a king, that would take account of his ſeruaunts, &c. And ſaith that one of them was brought before him, which ought

ought him ten thousand Talēts, &c. And the Lord was wroth, and deliuered him to the keepers of the prison, vntill that he had paid the whole debt that he ought. They saie this text meaneth, that he should be put in Purgatorie and there left, vntill the full satisfaction of the debt, which when he hath payed, he shall come out. Pasquine. This text is so clare, that it is not possible otherwise to be vnderstode, than according to the matter that Christ speaketh of. And if it were possible to giue this place anie other interpretation, yet is it most impossible to interpret it for Purgatorie. Consider a little wherefore Christ vseth this similitude: He sayth, Thou Math. 18. euill seruant, haue not I forgiven thee all the debt thou oughtest me: euen as thou hast praide me: shouldest not thou likewise haue had compasison on thy fellowe, and shewe mercye vnto him, euen as I haue shewed it vnto thee? This therefore hath none other meaning, but to exhort vs to forgive one another, if we wil that God forgive vs, and meaneth nothing of Purgatorie, nor of no such foolish toys. Marforius. Thou meanest therefore that this debtor was cast into Hell, and not into Purgatorie. Pasquine. So I meane. Marforius. He that is cast into Hell, canne neuer come from thence, and yet it seemeth that this debtour, of whome Christ speaketh shall come out, for he sayth, Vntill he paie the debt. Therefore when he hath payed the debt, he shall come out. Pasquine. All thy doubt standeth vpon this worde Vntill, What this doth it? Marforius. Yea. Pasquine. And I tell thee that that worde Vntill, in this place signifieth not a time that hath end, (vntill) or is definitive, but a time without ende, and that is infinit. signifieth. Marfori. Beware that thou interpret not also things cleane contrarie, as our Priests doe. Pasquine. I will proue it vnto thee, all that I haue sayde, with the authorities of the Scripture, and not with Sophistrie, nor with mans authorities. Marforius. Dost thou find in other places of the Scripture, that this word Vntill, signifieth a time infinit? Pasquin. Yea, out of doubt. Saint Mathew sayth that Ioseph knew not the virgin Mary, until she had brought forth her sonne, Mat. 1. wilt thou perhappes saye, that, that most pure virgin after her deliuerance was knowen by Ioseph? Marforius. God

Pasquine in a Traunce.

Psal. 110

No man
can make
amends
for his
sinnes.
1. Cor. 1.

Ephe 2.
Rom. 11.

Cerretanes
y comon
pikpurses
of Italie
Priestes as
common
as they.

No peny
no Pater
noster.

keepe me from so thinking. I beleue that she was alwayes
a virgin. Pasquine. This worde therefore untill, signifieth
not anie time that hath end. The same shalt thou finde al-
so in the Cr. Psalme. And who so would otherwise vnder-
stand it, should confound all the whole meaning of y^e Scrip-
ture? And furthermore, I would faine knowe of thee, what
he is that can at any time make good amends for his sinnes,
truely not one, for we see that Ch�ist is become our righ-
teousnesse, because that by our, own righteousnesse we could
not be saued. If it had bene possible for vs to haue gone vp
to heauen, it shuld not haue bene needfull for Ch�ist to haue
come dolone into the earth. And if we must for the purging
of our sins be boiled in Purgatorie, what good doth Ch�ists
passion vnto vs? How are we then saued by grace, as all the
whole Scripture testifieth? howe goe we to the father by
Ch�ist onely, as he himselte affirmeth? Dost thou not see how
great a blasphemie this is against Iesus Ch�ist, to saie, that
with the boiling in Purgatorie, that thing is done, which
Iesus Ch�ist onely wrought: as these murtherers saie, wher-
in they are much like y^e Cerretanes, who y^e better to sell their
Poticarie ware, say, y^e there is a great plague comning, but
they haue the remedie therof, & they sweare and stare y^e they
haue proued the same a thousand times. Euen so haue these
marked monsters deuised their Purgatorie, & then they saie,
that the remedie thereof is their Masses, & their almes, they^r
prayers and Pilgrimages, as a man may see in the decree of
their owne handie worke, and all this is for the wealth of
their kitchin. They finde out great sweetnesse in their Mas-
ses that are paide for, with readie money, and their great re-
uenues left vnto their Monasteries to praie for the soules
of them that bequeath them. Oh what good doe their praiers,
their fastings, their recommendation of soules, they^r seauen
Psalmes, their Dirge by note, and their De profundus ouer
the graue. They praye still for those that be dead, for those
I meane y^e pay sweetly, for otherwise there is not a worde, &
if there be a poore man that hath nought to paie, he must
seeke some mony, yea, though he burst his hart for it, for they
saye, Est ad pias causas. Oh cozmozaunt theues, God once
destroy

destroy you, for the health of the poore silly ones. Marforius.
 Upon that other place also of S. Mathew, they grounde this
 their deuice, where he saith, That whosoever, shall speake a
 word against the sonne of man, it shall be forgiven him: but
 he that speaketh against the holy ghost, shall not be forgiven,
 neither in this world, nor in the world to come. Now, if there
 be forgiveness in the worlde to come, it cannot be sayde
 that it is in heauen, for by thether entereth no sinne, nor in
 hell it cannot be, for there is no redemption: it followeth
 therefore, that there is an other place where sinne is forgiven,
 and that is Purgatorie, how aunswerest thou to this? Pas-
 quine. I answere that this saying, neither in this world, nor
 in the world to come, is as much to say, as neuer: as may be
 scene in the Apocalipse, where he saith, that those beasts had
 no rest, neither day nor night, which is nothing els to saye,
 but y they neuer rested. Mar. I giue great credite to thy say-
 ing, yet. Pasquine. What meanest thou by (yet)? I tell thee,
 that those words are as much to say, as (neuer) world with-
 out ende, dost thou not beleue Saint Marke? Marforius. Yes
 marie do I beleue him, Pasq. Read therefore this selfe same
 text in S. Marke, and thou shalt finde, y he saith, that the sin
 against the holy ghost shall neuer be forgiven. Marforius,
 Saith he plainly, neuer? Pasquine. He saith most plainely
 thus. He that speaketh against the holy ghost, shall neuer bee
 forgiven, but shall be guiltie of euerlasting iudgement. Wilt
 thou haue a more plainer saying? So looke in the third chap-
 ter, and thou shalt find it as I tel thee. Marforius. Oh theues
 you Priests, Oh traitors, deceiuers, and murtherers, from
 henceforward I will not beleue them if they say their Pater
 noster. Pasquin. Saint Luke also affirmeth the same, saying
 flatly, that he shall not be forgiven. Beholde therefore, how
 well they interpret the Scriptures. Marforius. I am already
 die at a poynt with them, but thou shalt do me great plea-
 sure to expounde also vnto me certayne other places, vpon
 the which they ground this deceit, one is, in the first Epistle
 to the Corinthians, where he saith. If anye man buyld vpon
 this foundation, Golde, Siluer, Precious stones, Tymber,
 Haye or Stubble, euery mans worke shall appeare, for the

Math. 12.
Mar. 13.

The
Papistes
will haue
a third
place be-
side hea-
uē & hell.

Apoca. 4.

Mar. 3.

Mar. 3.

Pasquine
crieth out
vpon the
popishe
Priestes.
Luc. 12.

1. Cor. 3.

Pasquine in a Traunce.

daye shall declare it, and it shall bee shewed in fire, and the fire shall trie euery mans worke what it is. If any mans work that he hath built vpon, doo abide, hee shall receiue a reward, if any mans worke burne, he shall suffer losse, but he shall bee safe himselfe, neuerthelesse yet as it were through fire. Here a man may see, that in this place the Apostle speaketh of fire. Pasquine. Thinkeſt thou therefore that he meaneth in this place material fire? he speaketh by a Metaphor or figure, for by fire here in this text are meant, troubles, afflictions, temptations, and perills of death. As is to be ſene in y^e Psalm of Dauid, which ſaith: Thou haſt tryed me with fire, which is nothing els to ſay, but with troubles, for a man ſhall neuer read, that Dauid was at any time in material fire. And in an other place, we haue paſſed through fire and water, & thou haſt brought vs to a reſting place. Saint Peter alſo in the firſt Chapter of his firſt Epiſtle ſayth euen the ſame, ſo doth alſo Eſay, and the other Prophets, and euen ſo doth S. Paule. And becauſe thou ſhalt well vnderſtand this pæce of Scripture, I ſay to thee, that to builde is as much to ſay, as to preach Gods word, the foundation is Chriſt, the worke built therevpon, are thoſe that haue receiued the word, the fire, is temptation and perſecution iuſtly ſent by God, the Gold, Siluer, and precious ſtones, are they that haue in ſuch ſort receiued the faith of Chriſt, that they will rather dye than denie him, the rymber, haye, and ſtubble, are thoſe that beleue for a time, and make a ſhewe as though they did beleue, but if they ſeele afterwarde any perſecution or affliction, they forſake Chriſt, & bring forth no fruite, becauſe they haue no roote. This is the true meaning of the Apoſtle, and of Saynt Ierome vpon Ezechiel the third Chapter. If therefore the Precher of the truth, hath wholly buylte anie man vpon Chriſt, ſo that perſecutions doe none otherwiſe to him, than doth the fire to y^e gold, ſiluer, and precious ſtones, it is a ſigne that he hath faithfully adminiſtred the worde, and buylt ſtrongly, when his hearers are more readie to leſe their life, than their faith: but if any man doe ſo coldly handle the word of God, that his hearers ſeeing the perſecution, doe denie their faith, they ſhall be conſumed by perſecution,

Fire in the
Scripture
want it
ſignifieth.

Pſal. 17.

Pſal. 65.

1. Peter. 1.

What this
word (to
builde)
meaneth.

The offi-
ces of a
true and
faſte prea-
cher.

secution, as timber, haye and stubble are consumed by fire :
 And then shall be knowen the negligence of the minister &
 of his hearers : for the daye of the Lord, (which is not to be The day
 vnderstand of the daye of iudgement, but when it pleaseth of y^e Lord.
 him to visite vs with troubles) shall reueale and open those
 things that were not knowen, and so euerye mans doctrine
 shall be tryed. And yet if the minister during the fire of per-
 secution, shall continue constant, he shall be safe : but he shall
 passe through the fire, that is to say, he shall patiently beare
 his persecution. The Apostle therefore in that place, speaketh
 of the tryng of faith, and of doctrine, in the time of persecu-
 tions. And so doth Saint Ierome declare it, whereby thou
 maist know what dolts and asses those are, that gather that
 he speaketh of a Purgatorie, that neuer was : but the De-
 uell maintaineth his kingdome by such as these are, that he
 that is in filthinesse, should in filthines continue. Marforius.
 The other foundation of theirs, is vpon the booke of Macha- 2. Mac. 12
 bees. Pasquine, By this thou maist know how well learned The Igno-
 they be, that know not which be the bookes of the Bible: the raunce of
 bookes of the Machabees are all reiected and not allowed as the Popes
 Saint Augustine, Eusebius, Iereme, and other auncient Doc- Clergie.
 tours say, and therefore are not read to confirme the autho-
 ritie of the doctrine of the Church. But I would aske Iu-
 das Mahabeus, where he hath founde, that God commaunded
 him to offer two thousand Drams of siluer in Sacrifice for Leui. 3.
 the sinnes of y^e dead, and where he hath found, that siluer is a &c. 5.
 sacrifice. The Sacrifice was offered of beasts that were com- Sacrifice
 manded in the lawe, and not of siluer nor golde. And ther- for sinnes
 fore haue these false knaues the Priests, full of all craft & wherof it
 subtiltie, in their Masse for the dead, thrust in this place for was made
 y^e Epistle, and haue craftely taken away from it this word Crafty co-
 Sacrifice : for they know well inough, that Sacrifice was ueyaunce
 neyer made with Golde, nor with siluer, and yet could they of false
 not carie so cleanly, but that their iugling and deceite hath knaues.
 bene espyed, so thou maist see, with what falshood they work,
 and then call they him an Heretike, that belieueth not their
 knackes of knauerie.

Marforius.

Pasquine in a Traunce.

Ap. 14. 21.

Thomas
Aquine
driven to
a harde
point.

Saint pa-
tricks pur-
gatorie.

John 9.

None can
worke for
satisfactiō
nor work
but in the
day.

Marforius. They haue also an other ground vpon that place of the Apocalipse, that those that follow the Lamb, are with out spot before the throne of God, and that no foule thing shall enter into that holy and heavenly Citie. And they say, that he that purgeth not himselfe in this world with good workes, must needes be purged in the other world with the fire of Purgatorie, that he may enter cleane and pure into heauen Pasquine. Who knoweth not, that none can enter into heauen that hath any spot? but where haue they founde, that fire can purge sinnes? let them aunswere if they can, let them alleadge but one text onely of the Scripture. Thomas of Aquine sought it narrowly, but at the last he was constrained to say, that Purgatorie is not to be found in all the whole Bible, but yet we must beleue it for certaine balde reasons that he maketh, grounded vpon the Churches and miracles of Antichrists. And euen in the same manner haue they also deuised Saint Patrickes Purgatorie, where manye horrible things are seene, as the Friers of that place tel, with lye and all. But if thou wilt see their lyes ouerthrowen by their owne selues, as ke of them I pray thee, whether the soules worke in Purgatorie or no. If they would say yea, thou maist shew them that they lye falsly: for Christ saith: Worke while it is daye, for the night will come, wherein none can worke. And here by the daye is ment life, & by the night death. And yet when they see, that they cannot withstand this place, they say that they do nothing els but satisfaction. As ke them then, if there can be any satisfaction without workes, I speake according to their owne false doctrine, they cannot say but no, vnlesse they will lye vpon themselves, saying, That man can doe all things with his owne good workes. If therefore they will say that soules work in Purgatorie, they fall to gainsaying of Christ, who sayth, that in the night none can worke, that is to saye in death. And so to which side soeuer they turne them, they are in an euill case. See now vpon what sure foundations these traitours haue builded a thing of so great deceit, the which notwithstanding manye thinke they commit a great offence, yea thinke themselves heretikes, if they doe not beleue. But this thing is clere, certaine,

certaine, vndoubted, and infallible, that in matters of faith, it is not lawfull for vs to follow the thoughtes and imaginations of men, but the onely, onely, onely word of god, cleer euident, and open. Following the which, man need not feare going amisse. But who could at any time declare, the greatnesse of the errors and blasphemies that are sprong of this theauish deuice? First it is an open and plaine renouncing of Iesus Christ, and a denying of his merites, and a not believing his Gospell, which saith. That Iesus Christ only hath washed vs, and purged vs perfectly by his blood, and that he hath offered by himselfe without spot to God, to cleanse our consciences from dead works, & that he hath borne our paines and suffered our sorowes, & that he is the Lambe of God, that taketh away y^e sins of the world. Oh what an horrible blasphemie and error springeth of this detestable deuice, and moreover, hereof groweth it, that through this deuice, many are become theeres, manye murtherers, manye cruell traitors, full of all filthinesse and mischief. Through it many are become vsurers, and chiefly those of Bergamo in Lombardie, who gather together so great store of goods by hooke or by rrooke, they care not how: for say they, when we shall be olde, then will we confesse our selues to the Priest, who will giue vs absolution, through the which the euerlasting punishment, which we haue deserued, shall be made temporal, that is to saye, to last but for a time, and that punishment shall we suffer in Purgatorie, from the which we shall be forthwith deliuered, by the power of Masses, and holye water, and of our wills and testaments, by the which we shall bequeath, that chappels, churches and Monasteries be built, by which meanes we shall of force come to heuen. And thus they dye, and forthwith goe into that place, which (as I told thee before) is vnder y^e lake, wher thinking themselves to be in purgatorie, they are in hell, for the wal (which I told thee of before) is quite burnt vp, and hath made it all one roome. If I had (I saye to thee) an hundred tongues, an hundred mouths, and a voyce of yron, I should neither be of skil, nor power sufficient to shew vnto thee, the horroz, the miserie, the greatnesse, and number of tormentes, and fearfull things that

Nothing must be folowed but Gods word onely.

What fruites spring of the opinion of purgatorie.

Aoc. 1.

Heb 10.

Heb. 9.

Esay. 53.

Iohn. 1.

A people of a Citie vnder the venetians naturally wise and subtile much giuen to trauell & traffick.

Willie beguile themselves y^e think they go to Purgatorie and goe streight to Hell.

Pasquine in a Traunce.

VWhere
no order
isthere is
confusion

Mar. 12.

Nothing
but woes
in Hell.

One woe
greater
then y rest
Apo. 14.
The
paynes of
Hell de-
scribed.

Apoc. 16.

I saw there, and so much the more should I confounde my selfe in the imagination thereof. If I went about to shewe them, as that I found al the same so confused and disordered. Marforius. Is there no difference betwene þe damned soules in such manner as Danthe or Virgil speaketh of? are not the Princes at the least deuied from the base people? or is there no order at all? Pasquine. The best obserued order that there is, is the disorder and confusion that alwayes and euery where is there to be seene. Marforius. Is there at the least no difference in paines, some in more, some in lesse? Pasquin. Yea, that there is, for thou knowest that the Lord saith, You shall receiue the greater iudgement. And many there are that are more tormented than other, that in this world were accounted happie men. Marforius. I praye thee declare vnto me the whole, euen in such sort as thou thinkest best. Pasquine. The nēer still that we appoched to these places of miserie, the more did we feele our eares, eyes and nose, to be striken with straunge and dolefull noyses, with thicke and troublous smoke, with stinke of Brimstone that coulde not be abidden. And when we were come to those places, wee saw on euery side woes: there the pleasaunt noyse of instruments are woes, swēte songs are woes, feasting & banquetting are woes: there discourses and loue toys are woes, playes and pastimes are woes, huntings, and goodly painted stozies are woes, sights and triumphes are woes, occupations and marchandises, all sorts of pleasure and exercise, and of euerie other thing, is nothing but woes: and among all these woes, there is one as if it were king and Prince of the other, which is the vtter depriuation of all hope, to come out of these woes. All are tormented with fire and brimstone, as S. Iohn saith in his Reuelation, and the smoke of their torment, ascendeth vp for euer and euer. And they neuer haue rest, neither daye nor night, and they crie piteously to the Lorde, and the Lorde heareth them not. Then knowe they plainly, that all wordly things þe were causes to bring them thether are but vanities, and they woulde repent, but their repentance helpeth them not: wherfore they blaspheme the name of God, feeling the dolor of their torment, & gnaw their

their olon tongues for sorrow & rage, & feele an insollerable Apo. 14.
 thirst, & in so great burning they drinke of the cup of Gods
 wrath, & for their greter torment they see y^e happines of the
 blessed, and from their eies continually raine teares, & from
 their mouthes issue gnashing of teeth, and they still burn, &
 neuer are burned, and they seeke death, and death flieth from
 them, and yet are they still in death, and shall be for euer, so
 that they still die, and neuer giue ouer to death. And in ef-
 fect, there is no trouble, sorrow, miserie, unhappinesse, nor af-
 fliction whatsoeuer it be in this worlde, that (in comparison
 of that they feele in hel) is not pleasaunt. And this know for
 truth, that I cannot by talke mak thee vnderstand, the very The
 least part of that, which by sight I comprehended: think thou paynes of
 then, what that is, that they must needes continuallye com- this life
 prehend by feeling. Marforius. Thou makest me tremble fro are no-
 toppe to toe, hearing thee tell such horrible and fearefull tor- thing to
 ments, the which doe so much the more put me in feare, as y^e those of
 I know thee to be true, for in y^e Apocalipse, & in many other Hell.
 places of y^e scripture, a man may read y^e things, y^e agree iust
 with thy saying: but I wold faine learn of thee, whether they
 were naked or cloathed. Pas. They are all naked, & doe shew
 the filthinesse of their nakednesse. Mar. How can this hang
 together: Didst thou not say, that their bodies are yet in the Apo. 16.
 earth, how doe they then show y^e filthines of their nakednes?
 Pas. Thou knowest, y^e while we be in our mothers wombe,
 we haue about vs a certaine flesh that couereth vs, y^e which
 so soone as we come forth, into the light of this worlde, it
 doth leaue vs and goe from about vs, it is called in Latine
 Secundina. That same is our owne lawfull & naturall cloa-
 thing, y^e which for al that serueth vs not, but while we be in The miste-
 y^e darknesse of our mothers wombe: but as soone as we come ry of man
 into the light, we remaine naked, if we prouide vs not comming
 things from other: and if therfore we will coner our naked- into this
 nesse, we clothe our selues with the wooll of the shep. Euen world.
 iust so, is it of the nakednesse that now I tell thee of: for
 while we be in the darknesse of this worlde, we maye
 well coner our selues with our owne proper merits, & good
 woorkes: but forthwith as we enter into the light of Gods

Pasquine in a Traunce.

We are all
 naked of
 good
 workes &
 therefore
 must be
 clothed
 vvith
 Christes
 righteous-
 nesse.
 Esay. 53.
 Esay. 53.
 Act. 8.
 Io. 6.

presence, these merites of ours, which are nothing els but
 flesh and sinne, goe from vs and forsake vs, and we come to
 remaine naked, vnlesse we cloath our selues with the wooll
 of that most meeke sheepe, that without opening his mouth,
 was led to the slaughter, to cloath vs with his wooll, & feede
 vs with his flesh, and to giue vs drinke with his blood, euen
 with the blood of that meeke Lambe of God, that taketh a-
 way the sinnes of the world. These men therefore of whom
 we spake, because they were not clothed with this wooll, that
 is to wit, the merites of Iesus Christ, shew forth the filthi-
 nesse of their nakednesse, not that nakednesse of the bodye,
 but that of the soule, soasmuch as their sinnes, mischieuous
 deedes, their euill thoughts, and all other their filthinesse are
 openly shewed and scene. Marforius. What kinde of people
 be they, shew me some particularity. Pasquin. Ther are some
 Hebrewes, some Caldeans, some Arabians, some Indians, some
 In Hel are
 of all sorts
 of men.

Africanes, some Scythians, some Turkes, some Moores, some
 Christians, as Dutchmen, Frenchmen, Spaniards, Italians
 rich, poore, men, women, and finally all sorts of people. Mar-
 forius. Of which sort is there the greatest number? Pasquine.

Apoc. 14. Of those that haue worshipped the beast, and his image, and
 haue receiued his marke, and haue committed fornication
 with hir, and are drunken with the wine of her whoredome.
 Marforius. I vnderstand not this talke of thine. Pasquine. In

Apoc. 12. the middes of the bottomlesse pit, I saw a very great Dra-
 gon, of redde colour, which had seuen heads, and euery head
 had a crowne, and ten great hornes, and a taile of an vn-
 measurable length, with the which he had drawen to y bot-
 tomlesse pit, an vnspeakable and incomprehensible number
 of y people of the world. Beside this Dragon, I saw a beast

Apoc. 17. with seauen heads and ten hornes, and euery horne hadde a
 crowne, and with a skinne lyke a Leopard, and hauing the
 feete of a Beare, and the mouth of a Lyon: and to this beast,
 the Dragon had giuen his full power, his seate and greate
 authoritie, whereby the Dragon was worshipped, because
 he had giuen power to the beast; and the beast was worship-
 ped, for that it was esteemed aboue all other beastes, for the
 wonders it wrought while it was vpon earth.

All those therefore that haue worshipped the beast, and haue receiued this marke, haue bene by the beast drawen downe with him into the bottomlesse pit, whether Gods iustice hath committed them for ever. Marforius. I vnderstand thee now lesse than I did before. Pasquine. This beast is the sonne of perdition, of whome Paule speaketh to the Thessalonians. That is exalted aboue all that is called God, & that sitteth in the Temple of God, as God, and sheweth himselfe as God. 2. Thes. 2. This beast is that monstrous wicked beast, of whom Saint Iohn speaketh so plainly in the xviij. Chapter of the Reuelation, and the Dragon is that olde Serpent, that from the beginning hath wyth his poison brought death into the world. Marforius. I praise thee if thou wilt haue me to vnderstand thee, speake a little more plainly. Pasquine. This beast (to speak so as thou maist vnderstand me) is the Pope, and the Dragon is the Diuell. Marforius. What, the pope? Why is he not in Rome? Pasq. I speak not of one perticular man, but I speak generally. Marf. What doe not all Popes generally dwel in Rome? Pasquine. Yea, while they be aliue, and after their death in the bottomlesse pit. Marfori. Thou meanest therefore, that all those, that haue put their confidence in the Pope, and haue folloved his wayes, are damned, and that the Pope, hath no power from God, but from the Diuell? Pasquine. Now thou vnderstandest the matter, it needeth not that I declare the same anie better vnto thee. Marforius. Thou shalt doe me great pleasure to tell me the meaning of those thinges that thou hast shewed vnto mee. Gene. 3.
Psal. 17. Pasquine. It woulde aske too much time to open to thee the whole. But I will tell thee briesly as the time will serue. 73. 90. 103
Iohn. 8. 2 The Dragon as thou hast heard, is the Diuell: he is redde, through the blond of Martyrs, for he was euer a murtherer from the beginning. The seauen heads he hath, are seauen sundrie beasts, whose nature they signifie. By the crowne and Diademes, are meant, the Kings and Princes that are the Diuells ministers, to kill and persecute such as defende the honour and glorie of Iesus Christ: the number determinate, signifieth the multitude: the taile signifieth his followers, and Ministers, thorough whose labour and diligence The def-
criptio of
Dragon

What the
beast is.
What the
dragon is.

The
Popes
dwelling
place.

Pasquine in a Traunce.

The description of the beast. gence he draweth vnto him so manye wicked personnes. The Beast that standeth by hym, is (as I haue tolde thee) the Pope, his confederate & good Minister. The seauen heads are seauen hills of Rome, where his seat is, the hornes and Crownes, are the Kings, and great Lordes, that for his sake and respect, persecute the true seruants of Christ, that defend the Gospell. The Leoparden I kinne signifieth his vnsteadfastnesse, and inconstancie, his Beares fete and his Lions mouth, signifieth his greedinesse, his rauening, and his crueltie, the power that he hath of the Dragon, meaneth the force and efficacie of his deceiuing, the seate signifieth his kingdom and dominion, the power he gaue, betokeneth the vertue to worke wonders, and great signes: that with these three things he may keepe the world drowned in darknesse. And euen as Christ was sent from God into the world, to saue it, euen so was he sent from the Diuell to destroye it. And as Christ sitteth in the Throne of GOD in Heauen, euen so sitteth he in the Throne of the Diuell in hell. Those therefore that worshippinge the Pope, and take him so, as he will be taken, and followe his wayes, and confesse him for Christes Vicar, and wrappe themselves in his benefices, and for his sake kil & defendours of the gospell: these are they that haue the beastes marke, and that haue committed fornication with the whore, and all these are with the Diuell. And if thou wilt be sure, that it is as I tell thee, reade the Apocalipse, and especially the iiii. and xvii. chapters, where thou shalt finde that hee sayth plainely, that the seate of Antichrist shall be in Rome, saying: That, that whore is a great citie, that in S. Iohns time had & whole dominion ouer the kings of the earth, the which can be none other but Rome. Marforius. That is the matter, that in certaine olde booke, printed long before Luther was euer spoken off, a man may see this beast painted with a Popes Myter on his head, I thinke surelye, hee that painted it so, did prophesie euen in those dayes. Pasquine. Ye so he did, but Saint Iohn did more plainely prophesie, who sayth, that he that hath worshipped the beast, and receiued his marke, the same shall drinke of the cuppe of Gods wrath, and shall be tormented with fire and

John. 3.
Antithe-
fis.

Apo. 4.

who haue
y beastes
marke.

Rome the
seat of An-
tichrist.

Apo. 14.

and bymstone euerlastingly. Euen as on the other part hee sayth, that those that haue suffered for the Gospell, and those y haue not worshipped y beast, nor receiued his marke, shall liue & raigne with Christ for euer. Mar. Thou sayest then y all Popes go to y diuel, for besides the proues y thou hast alledged, if those y follow them go to y diuel, it must needs be, y they also y leade them, go thether themselues also, but mee If the blind lead the blind both fall into the dyche.

thinketh it a hard matter to beleue, y they be ther all of the. Pas. It ought rather to thee a harder matter to beleue, y they shuld not be ther all of the: for y knowest y two contraries cannot stand together. Christ & Antichrist are cōtraries, how wilt thou haue it therefore, y they maye be togther? That y pope is Antichrist, thou shuldest not now be in doubt, as wel for the authorities that I haue now alledged vnto thee out of the Apocalipse: as also for that I tolde thee before in my voyage to heauen, and for y that Master Barnardino Ochino sayth, who painteth him out vnto thee, and for that which S. Ierome sayeth, who plainly affirmeth, that his seate is in Rome, and for that which Theophilactus sayth, who sheweth, that the Empire of Rome, the conquerour of all other Empires, shall be possessed by Antichrist, and by his manifest workes shewed vnto vs, that he is the verie same, to persecute the defendours of the Gospell, is among many other, an vndoubted token. Marforius. Yet should not (mee thinke) Pope Gregorie be there, for he confessed, that he that shoulde call himselfe Pope, and superiour ouer other Bischoppes, should be the forerunner of Antichrist. Pasquine. Loe, there is another testimonie, that the Pope is Antichrist, and albeit he said the truth in this point, yet deuised he afterward so many lies and dreames, as Purgatorie, Passetes, the visitations of Rome, (commonly called the Stations) sole life in Priests and Churchmen, and so many other blasphemies against the blood and merites of Christ, that he maye with out all doubt, be accounted also amonge the other Antichristes, who thou must vnderstand, are infinite: albeit for his notorious worthiness, hee shall be called Antichrist, that shall be worse then all the rest, and all the Popes state put them all together, yet wyl he saye that Antichrist must

Apoc. 10.1

If the blind lead the blind both fall into the dyche.

Bernardin Ierome, & Theopilaet. plainly proue Rome to be the seate of Antichrist. A plaine prooffe who is Antichrist Pope Gregorie confesseth y pope is Antichrist

Pope Gregorie for his lies & blasphemies accounted among Antichristes.

Pasquine in a Traunce.

Pasquine
prophecy-
eth truly
of Chietti
for neuer
was there
nor can be
a worse
than Paule
y fourth.

Math. 7.

2. Tim. 3.

A woman
made
Pope.

Hebr. 5. 6.
7. 8.

Popes
haue their
Heauen
in this
worlde.

must come, as Gregorie sayde. It is true that there haue
been diuerse Gregories, and it may be, that some one of them
haue bene good and honest, but all such as haue bene Popes,
are in the lake, that burneth with fire and brimstone in the
bottomelle pit. They that were the first, were lesse wic-
ked, but sithens haue they growen worse and worse, and the
last shall be the worst of all, and I thinke that shall be the
Cardinall Chietti, except the Dutch Launce knightes come
into Italy before, and so make Pope Paule the thirde to be
the last. Marforius. And yet perhappes they will not be
taken for the verie masters, or heads, for they cal themselves
Serui seruorum Dei, and Prouidentia diuina Papa. P. tertius,
and a number of such gaie glistering titles, they outwardly
shewe. Pasquine. This was the cause, wherefore Christ
sayd, that outwardly they shuld be like sheep, but inwardly
they shoulde be Wolves, and Saint Paule sayth, that they
shall haue a shewe of godlynesse, but in effectes they shall
be quite voyde of it. And marke well whether they be made
Popes by Gods diuine prouidence or no, when there was a
woman once made Pope, they are made in deed by the pro-
uidence of the Diuell, and not of God, for Gods prouidence
knoweth wel inough, men from women, and hath made one
onely high Bishoppe, which is Christ. Marforius. Salwest
thou that shee Pope? Pasquine. Yea marie didde I see her?
Marforius. And what canst thou tell me of her? Pasquine.
Thou must vnderstande, that those thinges, that in this
worlde, are in greatest highnesse, greatest felicitie, & greatest
glorie, ther beneth, are in so much y more basenesse, wretch-
ednesse and shame, the Popes therefore that in this worlde
coude not satisfie their hungrie and greedie desire of ho-
nour, being in the estate of kings, and Princes, but would
be esteemed aboue all other men, and aboue greate Lordes,
and being not contented wyth this, haue lyfte vp them-
selues aboue the Gospell, and made themselves Gods in
earth, in howe greate deepnesse of miserie they are there be-
neath passeth all mennes imagination. And they are there-
fore so much the more cruellye tormented than other, as
that they haue bene the greatest occasion of the losse of so
many

many people. Thou mightest there haue seene them wyth
Pyters of glowing Brimstone on their heads, & their other
ornaments of their bodie, all of glowing Brimstone, with
their Chaires of glowing Brimstone, and they haue about
them as seruants, woos and diuells, and befoze them haue
they infinit hoasts of those gracelesse people, that following
their wicked steppes, are drowned with them in everlasting
miseries, all which of them doe nothing else but curse them
and banne them. And befoze this she Pope, stand all those
rascalls, and silly foles, that sith her time, haue beleued in
the Popes authoritie, and there are they cast in the teeth
with it, and cursed by the diuells themselues, for that after
so manifest a token, giuen by her from God to the world, as
that they shoulde not meddle with Popes, woulde they yet
needes beleue them, and followe theyr cursed wayes. Mar-
forius. And haue Popes then euen in hell seruants to wait
vpon them? Pasquine. Yea, such manner ones, as I tolde
thee of befoze. Marforius. Wherein doe they anye seruice
vnto them? Pasquine. To torment them everlastinglye.
Marforius. What tormentes vled they to them. Pas-
quine. To goe aboute to shew the tormentes of those
that be dampned, shoulde bee euen as much to tell thee,
howe manye graines of sande are in the sea, and thou againe
to stand to heare them, woldest be so stricken with feare, that
thou woldest not anie moze giue care vnto me. But lette
this suffice thee, to know also that which Saint Iohn telleth
thee, that is to witte, that they are tormented with fire and
brimstone for euer & euer. Then saue I, in sundrie places,
diuerse arches of triumph, (or Pageauntes as maye we call
them) One was of Boniface, the eight of that name, for that
godly decree he made, that euerie worldly creature shoulde
bee obedient to the Pope, as they will be saued. And there
in was grauen that decree in euerie point as it standeth, sa-
uing the last worde, which is, (as they will be dampned, (a-
nother there was of Hildibrand the Sorcerer, which after-
ward was Pope Gregorie the seauenth, for his manye and
sundrie new deuises, throughe the which so many silly wret-
ches are gone headlong to the Diuell, and because also he

The dis-
cription
of y Pope
in his pon-
ticalibus
in hell.

Deuils ca
abide no
Popes es-
pecially
no shee
Popes.

Apoc. 14.

Pageauntes
set vp for
Popes in
Hell.
The decre
of Pope
boniface
the eyght.

Pope Gre-
gorie the
seauenth.

Pasquine in a Traunce.

Alexander
Borgias.
Incest com-
mitted by
a Pope (&
his bro-
ther)
with his
owne
daughter.
Julius y. ij.
Red y. tenth
Peter
Lewes.
Paule the
thirde.

Pro. 8.
Rom. 13.

The
office of
Kings &
Rulers.

did so malapertly stande against the greates Princes of the world, as Boniface and many other, and almost all of them haue done. Another there was of Alexander Borgias, in the which, beside his other notable and famous factes, was grauen also that worthe and holy act of his, to lie with his own natural daughter Lucrece, w^{ch} whom also Duke Valentine his brother lay. Another there was of Iulius the second full of horrible bloudsheddings & adulteries. Another there was of Leo the tenth, in the which a man might see, how the tributes of the great Cities of Sodome and Gomorre were brought vnto him. And yet was there one much fairer, that was preparing for Peter Lewes, seime to Pope Paul y^e third, and one for his father also. Marforius. And of the great princes of the world, whom sawest thou? Pasquine. The greater part, and within a few of all. Marforius. What is the cause that so many of them be dampned? Pasquine. The causes are many, but the principal cause is, that forasmuch as they haue receiued their powers and dominions from God, as y^e Scripture sayth: By mee kings doe raigne, &c. There is no power but of God, the powers that are, are ordained of God, &c. He it is that maketh the wicked to rule for the sinnes of the people. This haue not they acknowledged from God, nor haue with their good example, and good gouernement, kepte their people in the feare of God, nay thinking rather that they did high seruice to God, haue slaine such as defend the Gospell, and the honour of Christ. Whereas they ought rather to haue abolished all the sundrie sectes of Fryers, all Idolatries, the carcasses and bones of the dead, such as they call Saintes, in the which they put all they^r religion, and shoulde rather haue regarde and care to honest maidens, to the poore, olde, sicke and impotent personnes, releuing them with that infinite riches, that vniustlye and wickedlye are possessed by the smeared swarme of shauelinges, and ought to suffer, or rather to cause Iesus Christ to bee preached. But they do contrariwise persecute, & suffer to bee persecuted such as preach him, and worse doe those of these dayes, than those of foye times, for these are some for one worldly respect, and some for another, so ioyned in league wth this wicked

wicked beast, that they haue more regard to Antichrist, than to Christ. In Christs cause there is not one, that will once speake a worde, doubting least he shoulde be called a Lutheran: but for Antichrists cause, each man will discouer himselfe what he is, agaynst such as defende Christ, calling them Heretikes, and persecuting them euen to the death: Meruaile not therefore, if they also be condemned by their head, whome they haue persecuted in his members. Marforius. Canst thou not tell me anie one sundrie sorte of torments, that these great Princes had different from the other? Pasquine. Yea that I can, thou knowest that they will, fill above all other things, be honoured, magnified, flattered, and fedde with the smoake of clauing talke: In hell therefore, they are a good part of y^e time, hanged vp in the smoake of that cursed Windstone. Marforius. What, and are not the Popes serued with y^e same sauce? Pasq. More they, then y^e other. Marf. Who didst y^e see perticularly? Talk to me a litle of some one, namely among the rest. Pasq. Herin wil I do, not after thine, but after Plato his minde, who willeth, that when a manne cometh to perticularities, he ought to make a staie, for if I would come to those perticularly, there should be fewe aliue, but they would bannish me. Marforius. Why, and are men for saying the truth, bannished by Princes and greate men? Pasquine. Yea, and with the worst kinde of bannishment y^e they can, & most of all those y^e most speake the truth, for they are not content to bannish them out of their Countries, that confesse the waie of Christ (which onely is true) but they banish them out of the world. Marforius. Let them therefore remaine with the Diuell, sith they are there already, and being such manner of men as they be. But tell me, how diddest thou knowe them, being confusedly scattered among other, and being naked, as thou hast sayd before? thou couldest neither knowe them by their apparell, nor yet because they were not placed in order. Pasquine. I knewe them by their sinnes, the which (as I told thee) are all plainly scene. In them a man might see y^e sinnes of great men, as for example, neuer to forgiue iniuries receiued, to worke reuenge for euerie trifle, to be occasion of the death, of num-

Antichrist
more re-
garded
the Christ

The pu-
nishment
of Kings
in Hell

To tell
truth bre-
deth ha-
tred.

Sinnes
whereto
Kings &
greate me
are most
enclined.

Pasquine in a Traunce.

Pfal. 49.

Efay. 47.

Apo. 16.

Friers and
Nunnes
fore asha-
med in
Hell.

A beadröl
of the vn-
speakeable
filthinesse
and other
mischiefes
dayly cō-
mitted by
the Popes
religious
table.

bers of their people, to fulfill their appetite, to defile their
bassalls wiues, to punish the good, to reward the euill, to de-
spise vertue, to fauour vice, and such other finall pœuise
faultes, and beside that, they were all cast in the tæth by the
Diuelles, with these wordes among other. The man that
was in honour hath not thankfullye receiued the same, but
was as beasts without vnderstanding, beholde his glorie com-
meth not downe with him hether belowe. Marforius. This
was the waie to make them to be knowen to thee fo; great
men generally: but how didst thou knowe them one from a-
nother perticularly? Pasquine. I knewe them by the selfe
same token, that I tolde thee, fo;asmuch as their sinnes are
discouered, and the names of euerie one of them, and this is
done fo; their greater to;ment, fo; what matter were it, if
sinnes wer seene, and it were not knowen whose sinnes they
were: I tel thee they shew the filthinesse of their nakednesse,
and euerie one is knowen what he is. Marforius. The Fri-
ers therefore, the Nunnes, the laye Sisters, and all the other
hypocrites, must needs be full of sorrow, saing so many, and
so grieuous of their abhominable wickednesse discouered,
which in this world they haue hadde so greate care to keepe
close. Pasquine. Thou mayst be sure of that. Marforius. Saint
Benets Monkes should there finde themselves much decei-
ued, in y they obeyed their holye Abbot in y godly saying. Si
non caste, tamen caute. Pasquine. They are themselves decei-
ued, and all other that haue sayd, that a fault closely done, is
halfe pardoned. Marforius. Thou shouldest me thinke ther-
fore see, many goodly things of Fryers, and of their louers.
Pasquine. Nay I saue things that were so filthie, that they
were too shamefull euen in verie Hell. Where mightest
thou haue seene howe Fryers meddled with Nunnes, and
laye sisters, and with worse, thou mightest haue seene the
murtherring of young babes, and because their dishonesties
should not bee discouered, thou mightest haue seene that they
were cast into the Iakeses. Thou mightest there haue seene
also one Fryer teach, one woman the waie howe she should
not conceiue with childe, another Fryer taught another
woman the waye to destroye the childe in her bodie, another
Fryer

Frier taught an other woman the waye to poyson her husband. This Frier gaue to this woman some of his holye Dyle, to worke inchauntments to those of the house. One Frier gaue to his Lemman one of his consecrate Hostes for the same purpose. An other killed a whole householde, with giuing them things to eate, that should make them sleep, because he would not be seene goe into the house to playe the knaue with the good wife. One false Priest fained that our Ladie had wrought myzacles, because there might be some offerings brought to her by the foolish ignorant people. Another persecuted the Christians, & preached against y^e truth, because he wold be made a Bishop or a Cardinall. An other false knaue in confession, caused a simple foolish woman to giue him her money in keeping, and afterwarde denied it to her. An other Frier late totting in the bosome of a simple young Maide (whome her foolish mother had brought to be shruen) that she might begin to learne some of the Friers knauerie. An other in confession perswaded him that was sicke (peraduenture more in his soule than in his bodie) to leaue his goods vnto their monasteries, depriuing therof the true and lawfu'll heires. This good sonne wished his owne fathers death, that he might doe after his owne minde. That Nephew killed Master Parson his vncle, the sener to succeede him in the Benefice, that after ward he must leaue vnto him. That woman defiled her husbandes bedde, and this good man his wiues. That wicked and naughtie seruant betrayed his master, to whom he ought by Gods commaundement to be obedient and faithfull. Thou mightst there haue seene Simonies, Sodomies, Ipcrisies, Robberies, Scismes, Apostacies, and those, more in the poll shoyne Prelates than in all the other. Then saw I in diuers partes, diuers signes of victorie. There was to be seene grauen the glorious cognisance of the Chanon of Turney, who after his death left a booke, wherein he had noted the name and house of two hundredeth women of the chiefest of that Citie, whome he had inioyed at his pleasure. There was also to be seene, howe a false theefe a Frier in Friseland, had put into the heades of the foolish women this opinion, that they must giue to the

A chaste
chanon.

Pasquine in a Traunce.

Tenth
nights
payd to y
Church
men.
An Empe
rour pay
soned
with an
Hoste.
Diuels
kepe Con
fitorie.

An oratio
of a diucl.

Church the tenth of all things, and euen in like manner, the tenth night as they doe to their hus bands. And how also another traitorous Friar with an Hoste poisoned, brought to his death Henrye the seauenth Emperour of that name. When heard we a noyse, a busseling, and such a confusion, that we thought, they would haue made a Pope. Marforius, whence came that noyse? Pasquine. From the Diuels, who kept Confitorie Mar. Knowest thou what things wer treated of? Pas They treated of those self same things, that I told thee wer treated of in that counceyl, that was kept in the Popes heauen. They cried all with one voyce, Downe with the Lutheranes, as Rebels, enemies, and destroyers of the infernall kingdome. And one of them, proclaiming silence, (such as in that place could be,) sayd. Cursed Diuels, you know, that from the beginning of the first man hether-to, we haue had alwaies tribute of the world, & whē our kingdome did most flourish in riches, came that gret enimie of ours, whom heere below we can not name, and vtterly destroyed vs: wee then with our subtiltie and eacnest traueil, stirred vp so many sundry sorts of Fryers, and therewithall our wicked brother Antichrist, by which meanes, so manye and great tributes so freshly came from all parts vnto our kingdome, that it is now become more rich, than euer it was before. But last of all hath our enimie, beginning on the North partes, rayed vp so many of his faithfull in all Europa, and almost through the whole world, who haue discovered the Pope to be Antichrist, and his Friars to bee Ipocrites, that you see, that the waye that leadeth downe hether, and that in times past was wont to bee so well troden, is now become full of grasse and thornes, and if we doo not prouide the better, will be altogether shutte vp. True it is, that our brothers the Dominicanes, and other many, and our wicked brother Antichrist, with his members the Cardinalls, Prelates, and all other with shauen crownes, and the Princes also of the worlde, doo all their indeauour in our furtheraunce and fauour, killing the welbeloued of our enimie. This notwithstanding, it is your office and dutie, to pricke forward with all the power you can make, our minuters the Friars, Priests, and all such as bee
ioy.

ioyned in league with our faithfull brother Antichrist, that they (more now than euer they did before) do persecute, imprison, & drine out of the world, all those that giue to our enemy onely, the praise, that (vnder diuers Images) was wont to bee giuen to vs; those also that haue charitie, that doo forgie inuuries receiued, that doo giue great almes, and other like works, to vs most contrary, that by these meanes the number of our enemies may be diminished, and the number of our confederates increased. Here against spake the other diuels saying: that things must not so be done, for we see already (quoth they by plaine experience, that the more those men are slain and destroyed, the more they doe increase. Then spake another Diuell. And why quoth he, take we such thought for this matter? Haue not we our Ministers the market monsters, that worke better for vs, than we our selues can desire: Is not y^e citie of Rome yet in his chiefest glory, y^e which we may call our infernall Ierusalem? One Diuell spake against this, an other against that, so that being all full of wrangling and confusion (euen as it is the vse in Friers houses) they departed all without any agreeing. Yet did they all apply themselves, some in one sort, other in another, to cause the number of the damned soules still to be increased albeit not one of Christs sheepe can perish. How soule these things were to be scene, how great feare and horrour they brought with them, there is no tongue that can expresse it. Marforius. I beleue it wel, but sawest thou any other thing that may be told? Pasquine. I saw many other things: but among the rest, euen as in Gods true heauen, I saw the Catholike Church of the faithfull to be the espouse of Christ: euen so sawe I in the bottomlesse pit, the Malignant church of Rome to be the Diuels whore. And as that was in the world, in so great trouble, and is now with her most sweete espouse Christ in vspeakable happinesse: euen so this malignant Church, that was in the worlde in so great felicitie, is now with the most cruell Diuell in vspeakable paine and sorrowe. Marforius. Diddest thou knowe there belowe no one friend of thine. Pasquin. No friend of mine, but I knew indeede a great number of these silly sheepish

The Catholike Church, Christs espouse. The malignant Church, the Diuels whore.

Pasquine in a Traunce.

Statios are
certaine
churches
where par
dons be
gaunted.

ly women that thou seest goe all day by and downe, with a
reed in their hande, of whom if thou demaunde, whether
goe ye good mother B: They aunſ were, I goe to the Sta-
tions, for the soules of my father and my mother. I knewe
there Iohn Ecchius, I knewe there Pighius, I sawe there Al-
bert Bishop of Chiozza, there sawe I Gilbert Bishop of Ve-
rona, I sawe there many of the Sorbonists of Paris, & I saw
there, to tell thee at a word, all those that in my Traunce I
sawe in the Dopes heauen, I sawe them (in their right bee-
ing) in Hell, where they are in so great a depth of miseries,
torments, and sorowes, that we while we be tormented by
them in this worlde, ought yet to haue great compassion of
them, and pray to the Lord for them, that he vouchsafe to de-
liuer them out of so great miserie. Marforius. Was ther no-
thing said to thee, by any one that knew thee. Pasquin Ther
were many of them, that desired me that I would tell their
kindfolks that are heere, that they shoulde not followe their
footsteps, that they might not come afterwarde into those
torments, and the Bergamaschi prayed me hartelye, that I
would giue warning to their heires, that they should spend
no more money in Passes, nor in anye other thing, for their
soules, for in any wise the money is cast awaye. Marforius.
What aunſ were madest thou to them? Pasquine. I sayde,
they haue the Gospel, to the which, if they giue no care, lesse
will they giue care vnto me. Marforius. So aunſ wered A-
braham to the rich man, but what sayd they to this? Pasquin.
They gaue me most boyling sighes for aunſ were, they re-
newed with double force their dolefull woes, their torments
were doubled, their flames of fire increased, the smoake and
stinke grewe still greater, their sorowe waxed more vhe-
ment, they cried out Misericordia and were not heard, their
weeping and gnashing of teeth augmented, they called & cry-
ed for death, and all in vaine, euery thing was death, their
howlings grew greater, euery thing was fire, euery thing
was smoke, euery thing was Diuells, euery thing was sor-
row, tormenting, misery, rage, and so great infelicitie, that
because I was neither able to see it, nor heare it, sith the ve-
ry Diuells themselues were wearie of it, I prayed myne
Angell,

Luc. 16.

Angell that he would bring me backe hether againe, and so it was done. Marforius. When thou beganncst to talke of thy going to Hell, thou diddest promise me to tell mee, howe thou diddest to come backe againe. Nowe it is time that thou tell me it. Pasquine. Knowest thou not that the Scripture saith, That the gates of hel, haue no manner of power against the Church of Christ? Marforius. Yea. Pasquine. The gates of hell could not therfore holde me in, but that I did come out. Marforius. Did the Angell then swørth with leaue thee? Pasquine. No, for he came along with mee, euen vnto Prima porta, talking with me of the things wee had sene: & he promised me to cause me in the like traunce also, to see the destruction of the world, & the dreadfull dome of Iesus Christ. Marforius. Oh I praye thee when that tyme shall be, make me partaker thereof I hartely beseech thee. Pasquine. I will without doubt. It is now time for me to be going my wayes. Adue good brother. Marforius. Goe in the Lords peace. To whom with all heart, tongue and pen, bee giuen all praise and glory, both now and for euer. Amen.

FINIS.

Questions of Pasquine to be

disputed in the Councell now
holden at Trent.



Pasquine hauing nowe of late yeares putte forth many matters, and in diuers manners, because he hath spent his wordes in vaine, doth now therefore propone certaine questions to be disputed, of the which he desireth to be better satisfied, for that hee heareth, that they are verge often called in controuersie. And first.

1 Whether the singing that Friers make euery day, may rather be called labour and toyle of Asses, and a traile of the body, rather than of the minde.

2.

3. Whether

Questions of Pasquine.

2 Whether the Canons (or prebendaries as we call them) comming to sit in the Quæres and Churches for the gain they haue therby, do receiue their rewarde in this world

3 Whether resignations, permutations, chopping and chaunging, and such comming to benefices as now is dayly vbled, be Simonie.

4 Whether such as say and sell Passes for money may be compared to Iudas that solde Christ, or to the Porters of Paris, that in euery stræte offer themselues to hyze, and cry: A new Passer, a new.

5 Whether it be to be suffered, that Friers & Nunnes should marry, sith Christ said, that all men coulde not comprehend that saying.

6 Whether it be perillous, and not to be suffered by Citizens, that the fat and well fed Priests, and such as are full of idleness, & lasciuious liuing, should dwell so nere the without wiues of their owne.

7 Whether it be needfull in any Citie to haue so many thousand of Passenumbling Priests, of which, fewe or none, teach or can teach the Gospel, sith Christ commanded his Apostles, as their very dutie and office, saying. Goe ye preach the Gospel, &c.

8 Whether such as instruct not the people, that is to saye, which doe not the very true office that belongeth to the church, may receiue and enioy the goods of the church, or are to be called theues and robbers.

9 Whether that graunting the iustification by sayth in Christ, Purgatorie be ouerthrowen and all that is built therevpon.

10 Whether there be in all Europe any one Bishop, that doth his office in such sort, as was prescribed by y Apostles.

11 Whether the Bishops that are carelesse of theyr flocke, and fall onely to slaying their sheepe, maye be called true Pastours, or Hyrelings as Christ saith.

12 Whether the shauen crowne, and the linearing of Priests hands, be the beasts marke, whereof the Apocalipse speaketh.

13 Whether the Schoole doctozs, that take no paine with their

their doctrine, but are euer vp with Cherubin & the Angels, ought to be called rather Speculators, than Practicioners.

14 Whether such as would not haue the holy scripture to be read by the people, doe fret and rage within themselves: that such booke are abroad?

15 Whether the xxiij. chapter of Mathew may be applied to the Diuines, Friers, Priests, and all the rest of the Popes rable of our time.

16 Whether the persecuters of the Gospell and the truth in our time, may be compared to the Pharesies, which sought the death of Christ and his Apostles.

17 Whether the like matter doe not now in these daies stirre by the Papists against the truth of y^e gospel, as is recited in the Acts of y^e Apostles, concerning Diana of Ephesus.

18 Whether that saying of the Gospell. Beware of false Prophets: and that also of Peter, That through couetousnesse they shall make merchandise of you with fayned words, and manye other lyke places of the Scripture, doe rightly belong to the whole swarme of shauen Papists. Math 7.
2. Peter. 2.

19 Whether that which Christ speaketh in the xxiij. of Mathew, of many false Prophets that shall come, may be vnderstand to be the sundry sects of Monkes and Friers, who, some by one way, some by another, some by the helpe of this Saint, & some by y^e Saint, goe about to come to heauen

20 Whether that which Paule foretolde shoulde come, that in the latter times should arise men of euill conscience, forbidding matrimony and meates, (which God hath created to be taken with thanks giuing,) may be meant to be of the Pope, which hath forbidden all these things. 1. Tim. 4.

21 Whether friers, & al y^e rest of smered shauelings, hauing ben so often taken with the manner to vse deceit, & to mock the simple people with new found myzacles, be therefore any more to be trusted afterwarde, according to the old rule: he that is once a false knaue, it is maruell if euer he be honest man after.

22 Whether that saying of Daniel of the Abomination of desolation, standing in the holy place, may be aptly applied to y^e churches of our time, in which y^e pope selleth heuē Math. 14.

Questions of Pasquine.

for money, which is sene to be the greatest and most vnspe-
hable abomination that can be.

23 Whether it be true that their Church as they saye
cannot erre, and yet they confesse themselues, that there are
many abuses, which their Church hath hetherto brought in,
and also increased.

24 Whether the Pope with all his religious rabble,
be the true Church of Christ, sith they follow Christ, neither
in doctrine nor liuing.

25 Whether the Pope be the man of sinne, and the
sonne of perdition, that sitteth in the Temple of God, and
eralteth himselfe aboue all that is called God, as Paul saith
in the second Epistle to the Thessalonians the second Chap-
ter. Sith that place cannot be vnderstand of any Tyrant,
that by force of armes rageth or spoyleth, but of him y vnder
colour of Religion putteth in vze his infinite tyrannie
vpon the mindes and consciences of men, that vnder pre-
sence of holinesse dooth make and determine what he lyst-
eth: which long time hath flourished and triumphed in his
ruffe, because he was not knowen, till at the last in his due
time, he is discouered and reuealed by the spirite of Gods
mouth: that is to say, through the preaching of the Gospell.

26 Whether the Pope be that great whoze with whom
the Kings of the earth haue committed fornication: & with
Ap. 17. 18 whose cup of her abomination, all nations are dronke, as
the Apocalipse saith.

27 Whether the Pope be that litle horne that hath eies,
and a mouth speaking great things, that Daniel spebeth of.

28 Whether the Pope being Antichrist maye be Christs
Vicare.

29 Whether Donkes, Friers, & all the rest of y polshorn
Papists, be those Marchants of whom y Apocalipse spebeth.

30 Whether the Popes Sea, & the court of Rome, which
is so defiled with al maner of filthines, may be called Babilon?

31 Whether a man may belæue, that the Pope meaneth,
or can call, a godly and fræ generall Councell, in the which
so great an ouerflowing of euills and mischiefes, as he him-
selfe hath brought vpon the world, may lawfully be purged.

32 Whe-

32 Whether Pope P. who is reported to be most couetous, doe at anie time think of God, sith Christ saith, Where Math. 6.
your treasure is, there is your heart also.

33 Whether the Pope that is guiltie of heresie, idolatrie, and blasphemie, may be head and iudge ouer a Councell.

34 Whether Peter Lewes the Popes sonne, whom all men say to be a most filthy Sodomite, be worthy to be chiefe champion and captaine of the Church.

35 Whether it be expedient for the Christian common weale, to take away from the Pope his kingdomes & dominions, that thereby it may be seene whether he will returne to the auncient office of the Church.

36 Whether the Pope would haue Germany, yea, rather all the world destroyed by warres, then that his tyrannie and power should be any whit diminished.

37 Whether it may be doubted that the Papacie and the great beast, will not shortly haue an ouerthrow, as the Scripture saith, sith long sithens Boheme, & almost all Germanie, all Denmarke, England, and Scotland, haue fallen from her, and secretly Franncce and Italy.

38 Whether the French king haue iust cause to forbid, that no more money henceforward be carried to Rome, sith Popes haue in times past, being furnished with the riches & armour of Fraunce, made warre vpon the French.

39 Whether the Pope dispensing all thinges for money, may be called Pope pennie Father, and therfore be suspected of couetousnesse.

40 Whether there maye be anie hope of goodnesse conceived of the Popes recouerie, and of his swoyne shauelinges, sith Christ denieth, that blasphemers and such as withstand the truth against their consciences, can be healed.

41 Whether the primacie of the Popes sea, be lawfully come by, sith it was gotten of Phocas the Emperour, who was a murtherer, and secretly and with great treason slew the Emperour Mauritius his Lord.

42 Whether the Pope, Cardinalls, and Bishops bee ought to be called Christs spouse, sith they keepe at home so many whores and boyes.

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43 Whether if Christ were in these daies among the Papists, he should be crucified againe as he was by the Scribes and Pharesies.

44 Whether that Pope that made the decretall De duobus luminaribus magnis, be to be compared with them, that built the Towre of Babylon.

45 Whether Pope Innocent the eight, that was utterly ignorant and vnlearned, might be dispensed with, to saue Masse.

46 Whether Pope Iulius the second, who was a warriour, did plainly shew that Antichrist was alredie come, and that it needed not anie longer to looke for him.

47 Whether Pope Lyon the tenth, a verie Sardanapalus, might be compared with the rich glutton.

48 Whether Pope Clement the seauenth, who was the match to kindle the fire of warres betwene Princes, filled vp the measure of his forefathers.

49 Whether Pope Paule the third, who wholly was giuen to Pigromancie, may be excommunicate.

50 Whether it be to be beleued, first, that y Pope wisheth from his heart the concord of Princes, sithens his foregoers were euer the beginners of warres: Then, if he wish it, whether it be for the common weale sake, or for his owne priuate cause: Lastly, whether peace made by his request, may eyther be of anie continuance, or else haue anie good successe. For that Christ sayth, that an euill Tree can bring forth no good fruits.

Math. 7.

51 Whether the Popes purpose, when he seemeth to go about to reconcile Princes, be like vnto that counsell which the Diuell put into Pilates wiues minde, and that was, not because the death and tormentes of Christ did anie whitte grieue her, but because she saue that her kingdome and tyrannie suffered violence, and such hurt as could not be recovered.

Math. 27.

52 Whether the end of this alteration of our time can be anie other than sorrowfull, horrible, and lamentable, sith the filthinesse of the Antichristian & Popish kingdome is so terrible and incomprehensible, and the obstinacie so outrageous

ous as cannot be spoken.

53 Whether the writings of Sadoletus: and other that hetherto haue valiauntly defended the Popish Church be to be accounted suspect, sith now they suffer honours and dignities to be giuen by the Pope, whether they will or no.

54 Whether the Pope that now at the last hath granted a Legate to Fraunce, could well kill of that which was wont to be sayd, y is to saie: Of two euill (that is to meane, the Patriarch, and the Legate) the least is to be chosen.

55 Whether the Pope if he knew that it would come to passe, that the Emperour and the French king would not ioyne their forces together, and helpe him against the Protestants, that he would once speake of peace or of a generall counsell.

56 Whether it may be confessed, that God for our wickednesse and ingratitude, is not highly offended with vs, sith we see all our counsailes and deuises haue so euill successe, and warre to arise in anothers necke, one mischiefe after another, and all our purposes, vpon the sodaine to quaille, and so to be eft sones confounded with new lets, that we cannot see which end to begin at.

57 Whether that kings and Princes, (who albeit in this most cleere light in these dayes cannot but needs knowe Antichrist, and yet doe not onely dissemble, but also seeke by all wayes and meanes to pleasure him, and be at the becke of so open an enimie to the truth) ought to feare, that as in time past God tooke from many kings both their kingdomes and people, so he will therefore deale with them.

58 Whether it be to be beleued, that Monkes and Fryers doe purpose, or can finde out a true and godly reformation, as long as to their counsells and deliberations, they admit such as for many causes are the Popes owne dearlings, and that they wyll rather suffer anie thing, then eyther to leese any iot of their riches & comodities, or else to haue their wickednesse and knauerie discovered.

59 Whether the Pope, who by Cardinall Contarine, at Ratisbona, after long contention in matters of Religion, willed that all things shoulde be referred to a generall Counsell,

Counsell. And when the Princes of the Empire determined to haue a Nationall Counsell, if the same generall counsell began not within 7. moneths, stoutly withstanding their decree did euidently shewe what might be looked for at his handes, and what his meaning was.

60 Whether when the same Cardinal Contarine said in a certaine writing of his to the Princes of the Empire, that he hoped that it would come to passe, y the Protestants would returne to the lap of the Church of Rome, & they likewise in a writing of theirs made aunswere againe in a writing of thirs, y of all men they wold neuer do so: whether afterward I say needed any talke betwene the for the matter.

61 Whether any ought in these daies to be offended, because the doctrine of the Gospell seemeth to bring dissentions & alterations, sith that Christ saith, that the same is a singular token and most plaine demonstration of his word, which is to send the sword, and not peace, & to set the sonne against the father, and the daughter against the mother.

Math. 10.

62 Whether y argument be of force, which many in these daies do hold, y it is not to be beleued that God would haue our forefathers to erre vntill this time, & to be without the true doctrine, forasmuch as by the same reason it may be asked, why y same God hath suffred Africa & all Asia, to fall into so horrible darknesse, after they lost the light of the gospel, & new doctrine brought in. For it must be confessed, that all that remained after the preaching of the Gospell was onely in Europa, the third and least part of the world.

63 Whether such as are in these dayes put to death in many places, be very heretikes indeed: & albeit they be such, whether they ought to be put to death or no, for that Christ doth expressely commaund, that we suffer the cockle to growe with the corne, and not to roote the same vp.

64 Whether the decrees of the Fathers and of the counsells ought to be referred and examined by the prescript rule of the Gospell, sith Paule so plainly sayde, That other foundation then that was already, ought not to be laied, and yet shoulde it come to passe, that manye therevpon woulde build, some golde, some stouble, some woode.

1. Cor. 3.

65 Whether

65 Whether those solempne and ordinarie disputati-
ons of the Sorbonists, doe anie thing profit to the vnderstan-
ding of the holy Scripture, sith they are altogether idle que-
stions of vaine things, crooked, more than supercelestial, crab-
bed, and Seraphicall, the which neither they that speake, nor
those that heare them, do at anie time vnderstand, and albe-
it they doe vnderstand them, yet are they neuer a deale the
better by them, or the better learned.

66 Whether if the Pope would at any time suffer in
a generall counsell (if anie shal hereafter be) any one article
to be pulled away from him, that then it might not be truly
said & affirmed, that he is not y Church, forasmuch as hether-
to he standeth stiffe in defence, that the Church cannot erre.

67 Whether the Church, that is to saie, a congregation
of people may erre, forasmuch as it is proper to mannes na-
ture to erre and fall. When if it cannot erre, for that they al-
ledge, where two or three are gathered together in my name,
ec. Whether then the Consultories of Popes, Cardinalls, and
Bishops may erre, sith these many yeares they haue called
their counsells, not to set forth Christs glorie, but more and
more to confirme and stablish their riches and dignitie, sith
that the Scripture telleth, that in the latter time shoulde
spring horrible errors.

68 Whether in matters pertaining to faith and our sal-
uation, anie other thing ought to be commaunded beside the
Gospel, sith Christ commaunded that his onely sonne should
be heard and none other. And sith also that Christ comman-
deth vs to beware of men, and of their doctrine.

Math. 7.
24. 61.

69 Whether sith we plainly see into how soule, stinking,
abominable errors we are fallen, since we left the prescript
rule of the Gospel, and opened the waie to all mans traditi-
ons: we ought not to haue great cause, seeing so many mis-
chiefes and inconueniences befoze our eyes, to become wise,
to giue place, and casting aside all hautesse of minde, giue
ouer our selues wholly to him, which onely cannot erre, and
who commaunded that in his commandements we neither
turne aside to the right or left hand.

70 Whether it ought to be confessed, that it is a great
Z. miraculous

Questions of Pasquine.

unpacculous myſterie, that religion (which now is in diſputation, hath of ſo ſmal and feeble beginnings, as by one man onely, who was notoriously condemned in the beginning, and counted as an abiect to the whole world, or rather as a praiſe layed forth to all men) hath ſo ſpread it ſelfe, and grown to ſuch a greatneſſe, that ſuch as haue bene againſt it, and withſtoode it, may not iuſtly be afeard, if they haue anie wit at all.

71 Whether ſuch as will ſeeme to ſauour the Goſpel, thereby to be thought that they knowe much, and doe for all that, flatter ſuch as ſtirre vp perſecutions, may be compared to Herode, who made more conſcience to breake his vnlawfull promiſe to a harlot, thā to ſaue the life of ſo holy a man.

72 Whether that ſaying of the goſpell, who loueth his ſoule in this world ſhall loſe it, &c. may not aptly agree with the fine worldly wiſe heads of our time, who for the doctrine of the Goſpell, wil not for anie little ſuſpition therof receiue loſſe or diſpleaſure, but liue pleaſantly and quietly, & keepe their riches and promotions vntouched.

73 Whether ſuch as in theſe daies doe confeſſe that there are errours, and in the meane time do not onely contempne, but alſo condemne ſuch as doe ſhew them thoſe errours: be like vnto the Whareſies that ſaide to him that was borne blind, and had receiued his ſight, of Chriſt, we knowe y God ſpake to Moſes, but who this is (meaning Chriſt) we know not, nor whence he cometh.

John. 9.

74 Whether ſuch as for certaine opinions in religion haue ſtirred vp horrible perſecutions, and are become ſo mad therein, that more crueltie cannot be deuised: may not verie well (if they will acknowledge their offence) confeſſe that they are the beginners and authours of ſo outrageous and mercileſſe butcherie and ſlaughter.

75 Whether that ſaying of the goſpel (leaſt happely the Romanes come and take a waie our place) Iohn 11. doe hitte iuſt, ſuch kings and Princes, as will be borne in hand, that if they receiue the Goſpell, it wyll come to paſſe, that their people will rebell, and not be obedient.

76 Whether that which Paule ſpeaking of the doctrines

trines of Diuells, which he in spirite foresaw shoulde arise, 1. Tim. 4. doe serue right for the Papists: who for their traditions, slay and in sundry sorts doe torment men, which is the verie nature of Sathan, who is delighted with murther and bloud, and whether the Protestants who persecute not their enemies, are not much to be preferred before the Papists, especially sith they haue both strength and riches, wherewith if they were so disposed, they might shew violence & crueltie, as the Papists doe.

77 Whether the Pope in this of all other the most perilent time of warres, calling his Cardinalls, and chieflie the French to Rome, for a Councel (as the shew is made) to be holden, doe openly mocke the world, sith in time of peace, he made no manner mention of a Councell, and now he doth it, because he seeth and knoweth, that it is impossible to call them together: and especially sith he vsed the selfe same fine fetch the last warres now past.

78 Whether if the old and new Testament did euer where of it, beate into mens heads, or commaunde suche manner of Articles, as the Sorbonists of Paris of late yeares made, and caused to be established by Parliament, whether the same diuines would forbid that the Bible should not be printed in the French tongue.

79 Whether the Sorbones of Paris, (who as it is said wrote to the Pope, and grieuoudly complained, that in restoring and vpholding their Church, which was about to fall, and would very shortly haue lye in the dust, if they were forsaken by those that should most chieflie haue holpen them) deserue that punishment, that in times past, Bede the Diuine had.

80 Whether the same diuines, (in despite of whom though they gainsaid it as loude as they could cry, y^e French King willed and commaunded the Bible to be translated, printed, and set abroad in the bulgare tongue) may not now be asfeard, that their King conceiuedeth an euil opinion of the, and thinke that they (because they went about by a thousand flights and deuices, to hinder so godly and necessarie a worke) are in breeding some monster, and that they cannot

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abide the truth : especially sith the said King is not ignorant, how græuouſly they tooke it a ſewe yeares paſt, when by his bountifull liberalitie, profeſſours of diuers tongues were inſtituted and appointed : and that he heareth not of ſentences as occasions ſerue, what trouble and buſines theſe vnlearned and witleſſe doltes, put the good and the learned men vnto, which Aſſes when they write or ſpeake any thing, doe cauſe all men to ſcorne, and make men loath and alſo abhorre them.



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